

VEDIC PATH

G. K. V.
Hardwar

181342

THE VEDIC PATH

*(Formerly the Vedic-Magazine, old organ of
Gurukula Kangri Vishwavidyalaya, 1906-1935)*

QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL
AND SCIENTIFIC RESEARCH



आ नो भद्रा क्रत्वो यन्तु विश्वतः

Let Noble Thoughts come to us from every side

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Single Copy : Rs. 6.00, Dollar 1, Shillings 9

Annual Subscription : Rs. 25.00, Dollor 6, Pounds 8

Authors of the articles in the Vedic Path are responsible for their views which do not bind the editor or the Gurukula Kangri Vishwavidyalaya, Hardwar.

Published by : Dr. Virendra Arora, Registrar, G. K. Vishwavidyalaya, Hardwar.

Printed at : Shweta Printers, Arya Nagar, Jwalapur Ph. 634 (Hwr.)



151342

891.2.VDPA

Registration No. 29063/76

THE VEDIC PATH

Quarterly Journal of Vedic, Indological
and Scientific Research

Gurukula Kangri Vishwavidyalaya, Haridwar (U.P.)

Vol. L No. 1

June 1987

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Editorially Speaking

Vedic Approach to Drought

Drought or rainlessness is not a new calamity of nature because it used to happen from time to time even in Vedic and later times. To overcome the drought some Rishis (Vedic Scientists) searched out certain devices. Among them, rain-making through Yajna is one. The four Vedas contain hundreds of mantras which are concerned with rain-making as and when desired. These are called Parijanya mantras, the most outstanding of them may be referred to as : Rigveda 5/83/1-10; 10/48/1-12, Yajurveda 1/2, 3/49-50, 22/22 and Atharvaveda 4/15/1-16. In later scriptures to we find, *Gita* 3-14 and *Manusmiriti* 3/75 proclaiming rain-making through the performance of Yajnas.

So many instances are there in ancient and in modern times when the Rishis and Vedic experts performed Vrishti Yajnas to overcome drought by making timely rains. Rishi Devapi performed Vrishti Yajna for king Shantanu (R. V. 10/48/1-12), Rishi Atri discovered Parjanya (rain making) Sookt (R. V. 5/83/1-10), Rishi Atharva searched Vrishti Sookt (A. V. 4/15/1-6) etc. In modern times Swamis like Vidyanand Videh, Karpatriji, Gangeshwaranand and Pandits like Virsen Vedashrmi, Beniram Sharma. Vidyadhar Gour, Dravid Shastri, Madhusudan Jha, Har Prasad Sharma etc. have induced rains so many times by performing Vrishti Yajnas for the relief of drought hit population. The press has given coverage to their performances from time to time.

This year's drought has been the worst as far as the memory goes in the recent past. The greater part of the country has been

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effected so much that several hundred crores of rupees are being spent as relief measures on the drought, giving a shock to the national economy. This modern approach of waiting uselessly for rains to come and later spending blindly for the relief of loss is no sane approach as compared to most pragmatic Vedic approach of applying devices for making rains. The investment is far less and economical in Vedic approach of Yajnas as compared to modern approach of providing later relief. Just possible the Vedic Yajnas would have brought the rains in time thus maintaining normalcy in the meteorological state of the land. But obviously no Vedic approach was made because Indian scientists do not have faith and insight in such Vedic devices although they believe in the scientific method of artificial rain making as practised in foreign countries.

The Vedic approach is doubly scientific as both psychic and physical energies are applied for rain making which results even in cloud formation whereas in modern rain making the existences of cloud is an essential prerequisite. Whereas prayers and appeals to different personified physical elements and gods pertain to psycho-energetic approach, the creation of different gases by burning particular types of herbs, woods, oils etc. in the yajna fire pertain to physico-energetic approach. The whole process of yajna is highly technical and differ from purpose to purpose for which it is performed. The specific differentiating process of a Yajna is covered by the Karmakanda side of different Yajnas which is found in the literature on Karmkand (the Vedic technology) and through the Vedic scholars.

But owing to a gap of centuries between Vedic and modern times some parts of the old learning have become difficult to understand. Moreover, in Vedic techniques where both psycho-metaphysical and physical approaches are involved, the joint efforts of the experts of both are essentially needed for thorough understanding and mastery of the techniques. The present day need is the interdisciplinary research jointly carried out by the Vedic scholars and the physical scientists. The Govt. of India and the Deptt. of Science and Technology, New Delhi unhasitatingly should not only promote such joint scientific ventures but rather initiate them with full vigour.



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Our New Visitor

Sri Som Nath Marwah, born on Dec. 15, 1913 at Jhelam in the staunch Arya Samaji family of Sri Ram Niwas Marwahji, passed the LL.B. degree in the first class from the Law College Lahore in 1933. Sri Marwah started his law career in 1933 and his success led him to the position of legal advisor of Jhelam District Board. After partition of India he shifted to Himachal Pradesh and practised law for some time and then got appointed in Delhi as Deputy Director of Law, Govt. of India. Presently he is very senior and leading advocate of Delhi High Court.

During his student life he was so much impressed by the Sunday lectures of Swami Shraddhanand and Mahatma Hansraj that he actively worked in the Arya Veer Dal as its general secretary. Since then he devoted himself to the cause of Arya Samaj holding various high offices in Arya Samajs at Jublighat, Sohanganj, Diwan Hall, Delhi Arya Pratinidhi Sabha, Sarvadeshik Arya Pratinidhi Sabha etc. For about 72 suits filed by various people against Arya Samaj or famous Arya Samajists he always pleaded without taking any amount e.g., Sarva Sri Shiv Kumar Shastri, Jagdev Siddhanti and Lala Ram Gopal Shalwale won their election petitions due to his invincible advocacy. Gurukul Kangri Vishwavidyalaya shall ever remain indebted to Sri Marwah ji for his pleadings at his own expenses in the cases involving even its very survival at Ambala, Jullundur, Chandigarh, Amritsar, Ludhiana, Saharanpur, Roorkee, Haridwar and Delhi Courts.

As a lover of Vedic culture and society he always fought for

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the cause of weak and down trodden. At Jhelam he saved the girl students from the frequent attacks of Goonda elements who were taken to great task. He also saved the lives of hundreds of Sikhs and Hindus during the partition time. He vehemently supported Hindi movement monetorily legally.

To extend maximum donations to Arya Samaj and its institutions is his pleasant hobby. Whenever he comes to Gurukul Kangri Vishwavidyalaya even for official meetings he comes at his own expenses. Credit no doubt goes to him for raising huge buildings for several Arya Samajs. He hates vices, and is a man of strong principles.

He took over as the visitor of Gurukul Kangri Vishwavidyalaya on May 15, 1987. Under his inspiring guidance we are sure each one of the employees and students will get due justice. The Vishwavidyalaya is bound to progress and grow under his acknowledge guidance in all fields of learning, Vedic research, character and nation building at large.

As a lover of Vedic culture and society he always fought for
 Haridwar and Delhi Courts
 involving even its very survival at Ambala
 Chandigarh, Amritsar, Ludhiana, Sahasrabudh, Roorkee,
 and pleading at his own
 small level



SRI SOM NATH MARWAH

Visitor

Prithivi Sukta

(Part II)

*Dr. Satyavrata Siddhantalankar**

The Earth as Mother

The Prithivi Sukta a Chapter of the 12th Kand of the Atharva Veda, deals with the Earth (Bhoomi) as our benefactress. This is his motherland, and his home in that land is his 'home, sweet home, there is no place like home'. Here is what the Atharva Veda says about the earth—one's motherland—or the land of the state-Rashtra one belongs to. Consequently, some have styled it as a Rashtra Sukta.

After dealing with the first eighteen Mantras of this Sukta in the first part, now we shall explain from 19 to 40 Mantras as follows :

अग्निः भूम्यां, ओषधीषु अग्नि आपः विभ्रति, अग्निः अश्मसु ।

अग्निः अन्तः परुषेषु, गोषु, अश्वेषु अग्नयः ॥१९॥

Fire is in the Earth, fire is in the Herbs, fire in the Waters, even Stones contain fire. Not only in the Inanimate and the Vegetable word, even in the Animate world its life is maintained by fire—in Men, Kine, and Horses it is the fire that keeps them alive. 19.

अग्निः दिवः आतपति, अग्ने देवस्य उरू अन्तरिक्षम् ।

अग्नि मर्तासिः इन्धते हव्यवाहम् घृतप्रियम् ॥२०॥

*Ex-Visitor. Gurukula Kangri Vishwavidyalaya, Haridwar.

Fire or heat generated by the Sun gives warmth to the world; this vast atmosphere belongs to the divine fire, for look to the Starry heaven which is studded with fiery constelations; mortals kindle fire which loves ghee and carries the oblation offered to it far and wide.20.

अग्निवामाः पृथिवी, असितज्ञुः, त्विषीमन्ते संशितं मा कृणोतु ॥२१॥

Thus let the Earth who is surrounded by fire all around as if she were clad with it, bearing fire in the animate and the inanimate world, and knowing the white flames as well as the black smoke make me brilliant and sharp of intellect.21

भूम्यां देवेभ्यः ददति यज्ञं हव्यं अरंकृतम् । भूम्यां सनुय्याः जीवन्ति
स्वध्या अन्नेन मर्त्याः । सा नः भूमिः प्राणं आयुः दधातु । जरदष्टि
मा पृथिवी कृणोतु ॥२२॥

It is on the Earth that beautifully done and ornamented offerings are given to the persons divine as if they were being offered in a sacred function; It is on the Earth that mortal men live with their own vigour complemented with food. Let that Earth enable us to breathe long, live long; Let that Earth do us the favour to attain old age.22.

यः ते गन्धः पृथिवि संवभूव, यं विभ्रति ओषधयः, यं आपः ।
यं गंधर्वाः अप्सरसः च भेजिरे, तेन मा सुरभि कृणु, मा नः द्विक्षत
कश्चन ॥२३॥

O Earth, what an exquisitely sweet odour one experiences emanating from thee; selfsame odour bears herbs and waters; the same odour is shared by songsters and songstresses; with that odour do thou make me odorous. Let no one hate me.23.

यः ते गन्धः पुष्करम् आविवेश, यम् संजभ्रुः सूर्यायाः विवाहे ।
अमर्त्याः पृथिवि गन्धं अग्रे, तेन मा सुरभि कृणु, मा नः द्विक्षत
कश्चन ॥२४॥

O Earth, what an exquisitely sweet odour emanating from thee has entered into the lotus; the odour that is procured at the wedding

of the bride; the odour that the immortals treat foremost of the earth. Do me the favour of smelling sweet with that odour so that no one may hate me.24.

यं ते गन्धः पुरुषेषु स्त्रीषु पुंसु भगः रुचिः । यः अश्वेषु वीरेषु यः
मृगेषु उत हस्तिषु । कन्यायां वर्चः यद् भूमे, तेन अस्मान् अपि
समृज, मा नः द्विक्षत कश्चन ॥२५॥

O Earth, what sweet odour, magnificence, and brilliance of thine is found in human beings, in women and men; what in horses, in Heroes in deers, and in elephants; what splendour in a maiden; O Earth with that odour, magnificence, brilliance, and splendour provide us so that no one may hate us. 25.

शिला भूमिः अश्मा पांसुः सा भूमिः संधृता धृता ।
तस्यै हिरण्यवक्षसे पृथिव्यै अकरं नमः ॥२६॥

What is Earth? Rocks, stones, and dust ! But that Earth is held together and her various components do not fall apart, as from rock to dust every particle is held together. Outside there are rocks and stones and dust, but inside she holds mines of gold. I pay homage to such a wonderful Earth.26.

यस्यां वृक्षाः वानस्पत्याः ध्रुवाः तिष्ठन्ति विश्रव्हा ।
पृथिवीं विश्वधायसं धृताम् अच्छावदामसि ॥२७॥

The Earth on whom stand so much vegetation firmly rooted resulting in countless trees which by their number may even destory everything in the world, yet this Earth holds all this without letting anything to be destroyed. To that all-supporting Earth we address praises.27.

उदीराणाः उत् आसीनाः तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यं दक्षिणं सव्याभ्याम् मा व्यथिष्महि भूभ्याम् ॥२८॥

We while arising, sitting, standing forth with vigour, with our right and left foot on Earth, may not be hurt nor stagger, O Earth.28.

विमृग्वरीम् पृथिवीं आ वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम् ।
ऊर्जं पुष्टं विभ्रतीम् अन्नभागं धृतं त्वा अभिनिषेदेम भूमे ॥२९॥

O Earth, I address thee, whose treasures are worth investigation; Whose virtue lies in forgiveness of her erring children; Who is always flourishing by the blessings of the Supreme Being! Who bearest brilliance, nourishment as everybody's share of food and fat. O Earth, we pray that we may stay on thee.29.

शुद्धाः नः आपः तन्वे क्षरन्तु, यः नः सेदुः अप्रिये तं निदध्मः ।
पवित्रेण पृथिवि मा उत् पुनामि ॥३०॥

Let pure waters flow for cleansing our body; whatever there is destructive in us we leave it to the one who loves not. With thee as purifier, O Earth, I purify myself.30.

याः ते प्राचीः प्रादक्षः, याः उदीचीः, याः ते भूमे अधराद् याः च
पश्चात् । स्योनाः ताः मह्यं चरते भवन्तु, मां पतन्तु भुवने
शिश्रियाणः ॥३१॥

O Earth, whatever thy front directions, whatever upward, whatever downward, whatever backward—all these directions may be pleasant to me while moving about. Let there be no fall of mine in this world having taken refuge in thee.31.

मा नः पश्चात् मा पुस्त्यात् नुदिष्ठाः, मा उत्तरात् अधरात् उत ।
स्वस्ति भूमे नः भव, मा विदन् परिपन्थितः, वरीयः, यावय आ
वधम् ॥३२॥

Let not our enemies attack us from behind, nor from the front, nor from above, nor from below; O Earth, be for our well-being; Let not our enemies get the better of us. Guard us on to their destruction.32.

यावत् ते अभि विपश्यमि भूमे सूर्येण मेदिना ।
तावत् मे चक्षुः मा मेष्ठ उत्तरं उत्तराम् समम् ॥३३॥

To whatever extent and howsoever long I see thee, O Earth, in conjunction with the sun, to that extent and so long may the sight of my eye not fail. Instead, from year to year, it may be better and better.33.

यत् शयानः पर्यावर्ते दक्षिणं सव्यं अभि भूमे पार्श्वम् ।
 उत्तानाः त्वा प्रतीचीं यत् पृष्ठीभिः अधिशीमहे ।
 मा हिंसोः तत्र नः भूमे सर्वस्य प्रतिशोवरि ॥३४॥

While sleeping I turn to the right or to the left side, face upwards or face on the back. O Earth, who helps everyone to lie in rest, destroy us not.34

यत् ते भूमे विखनामि क्षिप्रं तत् अपि रोहतु ।
 या ते मर्म विमृग्वरि मा ते हृदयं अपिपम् ॥३५॥

What of thee, O Earth, I dig (for sowing and cultivation) let that may grow very soon. Thou who art of the greatest speed. Whatever and whenever I dig of thee, in may not hurt thy vitals and thy heart.35.

ग्रीष्म ते भूमे वर्षाणि शरत् हेमन्तः शिशिरः वसन्तः ।
 ऋतवः ते विहिताः हायनीः अहोरात्रे पृथिवि नः दुहताम् ॥३६॥

O Earth ! six seasons have been formed for thee—the hot season, the rainy season, the autumn, the winter, the cold, and the spring season - these making one year. O Earth ! yield unto us milk, day and night, during all these seasons.36.

या अप सर्प विजमाना विमृग्वरी, यस्यां आसन् अग्नयः ये अप्सु
 अन्तः । परा दस्यून् ददती देवपीयून् इन्द्रं वृणाना पृथिवी न वत्रम् ।
 शक्राय दध्ने वृषभाय वृणो ॥३७॥

O Earth, of the greatest speed ! thou art speeding away from the serpent; thou in whom were the fires that are hidden into the waters; thou who art moving away from the God-defiling destructive forces; who art choosing the divine, not the evil; thou bearest the powerful and virile as one who possesses the strength of a bull.37.

यस्यां सदः हविः धाने, यूपो यस्यां निमीयते, ब्रह्माणः यस्यां
 अर्चन्ति ऋषिभः साम्ना यजुर्विदः । युज्यन्ते यस्यां ऋत्विजः सोमं
 इन्द्राय पातवे ॥३८॥

The Earth where people meet in assemblies, practise sacrificial acts, where there is abundance of food; where they plant their flagstaff of victory, where the learned knowing the ways worship pray the divine with songs in verses; where the priests also join with others for partaking of *Soma* which has been prepared for the victorious.38.

यस्यां पूर्वे भूतकृतः ऋषयः गाः उत् आनृचुः ।
सप्त सत्रेण वेधसः यज्ञेन तपसा सह ॥३६॥

The Earth on whom the *Rishis* (ऋषयः) speak and sing in verses the glorious deeds of the past of the forbears of the country; these learned ones do so by seven sittings coupled with sacrifice and penance.39.

Speech and Vedic Seers

*Dr. Sudhi Kant Bharadwaj**

Even a cursory look over the formation of the Rgvedic mantras will reveal the high sense of speech that the vedic seers possessed. The very composition of the Rgvedic text speaks of the excellence of linguistic knowledge that the vedic priests possessed in their treasure of wisdom. The Rgveda is a beautiful effusion of a great poetic efflorescence taking place in the minds of vedic scholars. The whole text is effulgent with the radiance of beautiful language. It is, however, unfortunate that a literary appreciation of this grand and the earliest available monument of human wisdom has not yet been made partly due to lack of such an intention and mainly due to lack of full intelligibility of vedic language made still difficult by uncertain and fluctuating interpretations of commentators. Without giving weight to the subtleties of poetic thought and freedom of expression required for a penetrating transmission of imaginative mind, the commentators have grappled with the primary meanings of the words failing, therefore, miserably in establishing any logical connection in the mantras and realising their true meaning. Another reason for not appreciating the poetic beauty and marvellous linguistic paintings of vedic mantras is their conservative application in the sacrificial rites which rarely allows these mantras to be read in other mental situations. Even the great commentators like Sayana, equipped thoroughly with traditional

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background, mastery over the grammar of Sanskrit language and exhaustive study of vast literature could not really evaluate the preciousness of this great work of poetic splendour. Even the self revealing mantras of literary magnificence have been twisted to suit the sacrificial contexts.

The composition of the Rgvedic mantras presupposes a highly developed sense of language. To vedic scholars language was not merely a medium of conversation but a source of great pleasure. For an ordinary man language is usually an unnoticeable phenomenon like other natural activities such as breathing, beating of heart, hunger, sleep, desire etc. but for a specialist it is much more than that. Vedic scholars were not early observers of speech but perfect masters of it. They had fully grasped its nature and behaviour and had developed full concepts about physical and metaphysical aspects of speech. We meet with in the Rgveda several mantras giving well considered statements about the practically empirical and philosophical traits of speech.

RICHNESS OF EXPRESSION

By the time of the composition of the Rgvedic mantras, Sanskrit language had acquired profuse expansions. There was no paucity of words to express the desired meaning. In the Rgveda, different words are used to denote different situations. A speaker or a poet was given different names according to his status in the matter of the application of speech. For example, we meet with several words such as *rsi* (RV.1.31. 1 & c)¹ *kavi* (RV.1.11.4 & c)² *vipra* (RV.1.14.2 & c)³, *vidvan* (RV.1.24.13 & c)⁴, *karu* (RV.1.11.6- & c)⁵, *kistasa* (RV. 1.27.7 & 6. 67.10), *jaritr* (RV.1.2.2. & c)⁶, *nivid* (RV.1.89.3 & c)⁷, *arka* (RV. 8.63.6) or *arkin* (RV. 1.10.1 & c)⁸ *stota* (RV. 1.8.3; 3.4.9 & 5.5.10) etc. for a speaker or a composer. Similarly for a piece of composition we find several names such as *Vani* (RV. 1.7.1. & c)⁹; *vrkti* (RV. 1.52.1 & c)¹⁰, *Samsa* (RV.1.18.3- & c)¹¹; *stuti* (RV.1.84.2 & c)¹², *stoma* (RV. 1.5.8 & c)¹³; *mati* (RV.- 8.9.16 & c)¹⁴, *ghosa* (RV. 1.181.5 & c)¹⁵, *ucatha* (RV.1.73.10 & c)¹⁶ *stotra* (RV. 1.30.5. & c)¹⁷, *ukthya* (RV.1.17.5 & c)¹⁸, *arka* (RV. 1. 10.1 & c)¹⁹ etc. For different kinds of sounds also they had different words such as *vagnu* (RV. 7.103.2), *mayu* (RV. 7.103.6) etc. Similarly, several roots were used to denote the sense of speaking or producing sound. They had even invented the words to differentiate the articulate and inarticulate sounds.

TRANSCENDENTAL POWERS OF SPEECH

Vedic seers considered speech a powerful medium of communication not only among human beings but also gods. They believed that even invisible gods could be invoked and propitiated through speech to bring favour to them. Most of the mantras of the Rgveda are addressed to gods as if they were physically listening to them. Whether the mantras had really the power to propitiate gods can be a matter of dispute and may not be agreeable to a modern thinker, but a vedic seer had no doubt in his mind at all and addressed his speech very confidently to gods and believed that they actually accepted that :

इदं वचः पर्जन्याय स्वराजे हृदो अस्त्वन्तरं तज्जुजोषत् ॥ 20

"This prayer is offered to the self-shining Parjanya. May it reach the interior of his heart ; May he accept this prayer."

Vedic seer not only believed that his speech went to the gods but was also convinced that the gods themselves came to listen to his speech :

तू म आ वाचमुपयाहि विद्वान्विश्वेभिः सूनो सहसो यजत्रे ॥ 21

"You are all-knowing Indra the son of Bala, Come close to my speech with all the gods."

Such a state of deep personal relation between a poet and his god could be possible only through the transcendental powers of speech. Speech has no limitations only upto a certain distance of a visible person. Properly transmitted speech could cross all the physical barriers and reach the desired person or place irrespective of distance and interventions. Such a conception about speech held by vedic scholars vouches for their subtle observation and penetrating vision in respect of speech. Though it is quite difficult to comment over the linguistic conceptions of seers in the absence of any scientific testimony with regard to it, yet it will be too rash to discard it either. Modern experiments on sound waves and telepathic communication are gradually leading to confirm the beliefs of vedic priests.

vedic seers did not offer their prayers to gods in a state of awe,

as a few scholars have been successful in generating this feeling, rather they treated themselves very friendly to their gods and communicated to them as if they were seated near them:

अस्माकं व इन्द्रमुष्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु
प्रासहं युजम् ॥ 22

"We pray to Indra for the fulfilment of the desires of ours as well as yours. Indra is our friend, goes everywhere (i. e. in all our sacrifices remains united with us) in all our sacrifices and he is destroyer of all our enemies"

The word '*Sakhayam*', a nominative plural from of the word '*sakhi*' traces its derivation from the root '*khyā*' to state' and, therefore, speaks of such an intimate friendship in which the two converse together.

PURITY OF THOUGHT IN SPEECH

Vedic seers were, however aware that an ordinary speech could not deliver the goods in the matter of invoking gods and receiving prosperity. Only a pure, righteous and thoughtfully delivered speech could be capable of producing the desired result. The adjective '*manisa*' has occurred quite frequently in the Rgveda in relation to speech requiring that speech should be produced with deep thoughts contained in that. An intimate relation with god could be possible only in an exalted state of mind when a perfect union with god is established. Speech produced in such a state of mind only could be pure and capable of being transmitted to the gods not physically present near the priests. Speech should emanate not only with the force of mind but should come from heart also. Speech unless soaked with the feelings of heart, cannot be effective cause of establishing oneness with the propitiated god. A fine example of vedic scholar's views regarding effective speech possessed of an extra-ordinary communicative competence can be noted as follows:

अस्मा इदु प्रयइव प्रयंसि भराम्याङ्गूषं बाधे सुवृत्तिं ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥ 23

"I offer (my speech) like grains. For the purpose of obstructing enemies I compose (literally fill) my good prayer. The seers purify their prayers (literally intellects or thoughts) for Indra, the old lord,

by heart, mind and knowledge."

What is important to note here is that speech should not be hollow. It should be laden with beautiful thoughts. The use of the words '*praya*' and '*bharami*' is very significant. Sayana translates the word '*praya*' as '*anna*'. Both these words signify that priests communicated to their gods a speech full of substance. The second half of the mantra is still more significant. The three words '*hrda*', '*manasa*' and '*manisa* (*manisaya*)' describe the complete harmonious process of production of purified and thus powerful speech. Heart is a powerful seat of emotions and feelings. Without a feeling of love and devotion towards god no rhythmic unison can be established with him. When harmonious relation is established with god, the function of mind comes next because it is only through the function of mind that a desire to speak is generated. Simply desire is not sufficient to produce an effective speech. Knowledge or thoughts are always the material cause of speech. In an exalted state of mind, pure thoughts flow in the form of chaste speech which becomes capable of reaching gods.

The purport of the above mantra has still been clarified in the following mantra :

अस्मा इदु त्यमुपमं स्वर्षां भराभ्याङ्गूषमास्येन ।

मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृत्तिभिः सूरि वावृध्वै ।²⁴

Sayana construes the words '*upamam*' and '*svarsam*' with '*surim*' and '*mamhistham*' with '*angusam*'. '*Upamam*' according to him means 'the cause of comparison' (*upamanahetubhutam*). Sayana derives the word '*svarsam*' from the root '*r*' with the preposition '*su*' (thus svar) and the root '*sanu*' (to give) rendering this word as the 'bestower of wealth' (*dhanasya dataram*). The mantra will thus mean :

"For the greatness of Indra, the cause of comparison and the giver of wealth, I create my speech by my mouth made weighty by transparent statements of thoughts and good compositions."

Purity of thought only could produce a chaste speech. Only such a speech could have the power of reaching anywhere at the

will of speaker. Such a speech not only was the cause of prosperity to the speaker but provided greatness to the god addressed.

SPEECH – A SOURCE OF JOY

Vedic scholars were greatly fascinated by speech. It was a source of pleasure to them. While their own speech was a source of attainment of desired fruits the speech of other creatures than human being also impressed them tremendously. They were keen observers of speech of animals and birds also. In the Rigveda, we find several mantras where the Vedic seer is painted as the great relisher of the speech of non-human creatures. In two of the suktas²⁵ the bird *sakunti* is observed as a sweet-tongued bird and producer of favourable results. They had even observed in what particular direction the speech of the bird could produce auspicious results :

अवक्रन्द दक्षिणतो गृहाणां सुमङ्गलो भद्रवादी शकुन्ते ।²⁶

"Oh auspicious Sakunti, the speaker of fortunate speech, speak in the right direction of our houses."

They have noted even the intonations and varieties of the speech of birds. The bird *sakunti* speak two kinds of speech and is compared to Vedic priests singing in *'gayatra* and *traistubh* metres :

प्रदक्षिणिदभि गृणन्ति कारवो वयो वदन्त ऋतुथा शकुन्तयः ।
उमे वाचौ वदति सामगा इव गायत्रं च त्रैष्टुभं चानुराजति ॥²⁷

"The *sakunti* bird sings in the right direction like the karu singer indicating the prospects of grains in different seasons. He speaks two kinds of speech as singers of saman mantras recite in *gayatra* and *traistubh* metres and thus shines i.e., gives entertainment to the listeners" (as suggested by Sayana).

The bird is sometimes compared with the *udgatr* priest singing *saman* mantras and sometimes with the son of a Brahmana teaching scriptures :

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।²⁸

The vedic seers even noted the difference in the speech produced at different occasions. The bird sakunti produced a different kind of sound at the time of flying and at one place that sound is compared with the sound of *karkari* which according to Sayana was some kind of musical instruments :²⁹

यदुत्पत्तन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ।³⁰

Vedic seers enjoyed the rhythmic speech even of frogs. One full sukta i.e., 7.103 is devoted to the frogs. At several other places their voice is made as an object of comparison, Frogs generating speech after remaining silent for a year are compared with the Brahmanas speaking after observing fast :

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥³¹

"The frogs sleeping for a year like the Brahmanas observing fast created speech pleasing Indra."

The speech of frogs not only amused the Vedic seers but was considered relishable even by gods. The frogs following the voice of their fellows are compared with the students speaking after their teacher :

यदेषामन्यो अन्यस्य वाचं शाक्तस्येव वदति शिक्षमाणः ।³²

"One out of them follows the voice of other like the students following the voice of their teacher".

GODS AND SPEECH

Vedic seers believed that the gods for whom the prayers were offered came to them and sit near the sacrificial fire.³³ The Vedic poets were inspired by them to compose their poems. Quite often they prayed to gods to teach them speech so that it could do good to all the three involved in the process of prayer i.e., the speech itself, the speaker and the god :

प्राञ्चं यज्ञं चक्रम वर्धतां गीः समिद्भिभरग्निं नमसा दुवस्यन् ।
दिवः शशासुविदथा कवीतां गृत्साय चित्तवसे गानुमीषुः ॥³⁴

"Oh Agni, we have performed impetuous sacrifice. May our

speech grow. May our persons worship Agni by oblations. The gods coming from heaven have taught the prayers to poets. The poets wish to sing for the growth of Agni, capable of receiving prayers'.

Gods are often prayed to protect the speech of poets :

वाचं वाचं जरितू रत्निनीं कृतमुभाशंसं नासत्यावतं मम ।³⁵

"Oh Asvins, you make every prayer of the poet capable of providing the beautiful fruit. Oh you, both the true gods protect my prayer."

Vedic seers postulated that gods themselves made the speech of the poet as their abode :

प्र नूतं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ।³⁶

"The god of speech speaks thoughtful language in which the gods Varuna, Mitra and Aryama made their abodes."

Thus the Vedic seers had a very developed sense of speech and held that in high esteems.

BEAUTIFICATION OF SPEECH

Since the Rgveda is not a book on grammar or linguistics giving the definite idea about the analysis of language, yet the sporadic statements amply vouch for the fact that the Rgvedic linguists had evolved several principles governing various aspects of language. It seems that the analytical study of the language as witnessed in the later books as Pratisakhya and phonetic treatises, had not yet developed. However, the sense of refining and beautifying speech was highly developed. Several times the Vedic poets are seen instructing the poets to ornament their speech. The poetic glory of the Vedic mantras itself speaks of this fact.

METAPHYSICAL CONCEPTS OF SPEECH

While the Vedic seers had extensively developed the structure of the phenomenal speech, their metaphysical speculations regarding

speech were par excellence. How the speech expanded from its unmanifested or smallest form to pervade the whole universe was known to Vedic seers as is evident from the following mantra :

गौरीमिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥³⁷

Here gauri means speech, as rendered by Sayana [also (*gauri garanasila madhyamika vak*). Vedic seers had identified speech with Supreme Reality, the Brahman :

सहस्रधा पञ्चदशान्युक्ता यावद् द्यावापृथिवी ता वदित्तु ।
सहस्रधा महिमानः सहस्रं यावद् ब्रह्म तिष्ठति तावती वाक् ॥³⁸

“The fifteen utterances are made thousand fold. That (the Speech) has its measurement as far as the heaven and earth. Thousands of greatnesses are still made thousand fold. The speech is situated as far as the Brahman.”

These are only the representative examples. There are innumerable examples in the Rgveda, in which the mystic form and powers of speech are described. Bhartrhari has developed his philosophy of ‘*sabdabrahma*’ taking cue from the description in the Rgveda.

In short the vedic poets revelled in speech in the worldly affairs, worshipped speech in its deified form and cherished union with speech for final salvation from the miseries of life.

REFERENCES & NOTES

1. Occuring at least 134 times
2. Occuridg more than 200 times
3. About 250 times
4. More than 100 times
5. More than 50 times
6. 121 times
7. 8 times
8. 3 times
9. More than 20 times
10. With the preposition see—about 50 times
11. 16 times; 5 times with the preposition su
12. Twice; 58 times with the preposition su
13. 217 times

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|--------------------|--------------------------------------|
| 14. 119 times | 27. RV. 2.43.1 |
| 15. About 18 times | 28. RV. 2.43.2 |
| 16. 11 times | २९. कर्करिवाद्यविशेषः । |
| 17. 26 times | —Sayana on RV. 1.43.3 |
| 18. 63 times | 30. RV. 1.43.3 |
| 19. About 50 times | 31. RV. 7.103.1 |
| 20. RV. 7.102.5 | 32. RV. 7.103.5 |
| 21. RV. 6.21.11 | 33. RV. 2.41.21., 7.42.5; 7.4 „3 & c |
| 22. RV. 1.129.4 | 34. RV. 3.1.2 |
| 23. RV. 1.61.2 | 35. RV. 1.182.4 |
| 24. RV. 1.61.3 | 36. RV. 1.40.5 |
| 25. RV. 2.42.43 | 37. RV. 1.164.41 |
| 26. RV. 2.42.3 | 38. RV. 10.114.8 |
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The Philosophical Elite and Modernization of India

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The concept of elite generally covers the intellectuals, but the intellectuals alone do not constitute the elite. Among the elite are also included the upper classes, the person who either financially or socially or both ways occupy a higher status in the society. Thus in the class of elite are included the intellectuals and the persons belonging to upper strata of the society. This elitist class is responsible for all the progressive movements. This class provides leadership and is responsible for the prosperity of the country. These persons usher in the political, economic, cultural and religious progress. Without this class no country can make any progress and the wonderful progress made anywhere in the world is due to elite groups. In ancient India also the elite groups were responsible for all progress. During the middle ages the elite groups became very weak. In modern times, the nationalist and freedom movements were led by this class.

The Philosophical Elite

The most important section of the Elite of a nation is the philosophical elite. Among the intellectuals, philosophers lay down

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the metaphysical basis of values and culture, which have a far reaching influence upon social institutions, individual and group life. Among the philosophical elite, the most influential are those who are concerned with social philosophy. In the process of social change and its trends, particularly modernization, the social philosophers lay down the broad principles. An example of this function is the ancient Indian Varna-Ashram system which was the basis of entire social structure the concept of Purusharthas determined the value system of Hindu society. The philosophy of Karma and rebirth determined the explanation of distinctions among various individuals and classes. Prescriptions about Sanskaras determined the process of socialisation. The Dharamasastras laid down details of the functioning of social institution like family, marriage, state and education etc. The social philosophers not only prescribed complete details for the functioning of the entire social structure but also prescribed religious, social, political and even super natural sanctions to support their prescriptions. For a long period of time this provided a solid basis for the functioning of Indian society.

Modernization and Indian Social Philosophy

The present wave of modernization, however, presents serious challenges to Indian philosophical elite. Modernization requires transformation. This transformation is towards progressive democratic, social and scientific ideals. In order to effect this transformation we require not only structural changes but also functional changes. The most important requirement is to promote the ideals of mutual tolerance, respect and equality, only then there will be around progress. The modernization and social transformation should be so effected that the ancient values and contemporary needs should be properly integrated. The new values should fit into proper historical perspective. If the conflict of tradition and modernity is not intelligently resolved there can be no progress. In line with this general outlook the contemporary problems should be deeply studied and resolved.

The Traditionalism as the Biggest Hurdle

The biggest hurdle in modernization of India is the traditionalism in Indian social philosophy. In India most of the philosophers have disclaimed all originality for their views and have

put forward their views as mere comments or elaboration of Vedas, Upanishads and Bhagwad Gita. This is a classic example of intense respect for tradition. A highly enlightened contemporary thinker like Sri Aurobindo has regarded his philosophy to be an elaboration of the philosophy of Upanishads. The main reason for this state of affairs is the fact that according to Indian Philosophers Truth is eternal and unaffected by the vagaries of space and time. This truth has been revealed in the ancient scriptures. It can be reinterpreted but not altered. Therefore, Indian Philosophy has not given adequate attention to the fundamental changes in social, political and economic aspects of modern life wrought by science and technology. While it is true that the thinkers like Aurobindo, Radhakrishnan, Gandhi and Bhagwandas have clearly recognized the value of science and attempted to integrate it with the ancient values, the general outlook is by and large tradition bound and it is for the future social scientists to evaluate how far there can be synthesis of tradition and science. As a number of sociologists have pointed out, the Indian Philosopher of today is working under the contrary pulls of tradition and modernity and it is yet to be seen how he reconciles the two. In Indian philosophy the respect for tradition is so ingrained that even when something utterly hostile to modern outlook is found in the scripture forcing its rejection, the position and status of the scriptural authority is salvaged by pointing out that the fault lies with the interpretation and not with the original doctrine. As far as Vedas, Upanishads and Gita are concerned these are above criticism and cannot possibly contain anything wrong. It is also claimed that what is not in the epic Mahabharata is nowhere else. This tendency has led many Indian thinkers to dig in ancient scriptures to show that each and every new idea is already contained in them. This attitude is of course antithetical to modernity. It is of course a moot point how far modernity is desirable. But this much is certain that too much faith and reliance in the ancient books and scriptures is a symptom of orthodoxy.

In Indian philosophy the theory of Karma has had widespread influence on the Indian society. While it is true that the theory of Karma did not originally profess fatalism and only sustained the varna system in its pristine form, but by and by it encouraged immobilisation, reaction and retrogressive tendencies in the Indian Society. The theory that man is free to act but not so in the choice of fruits of his actions because the fruition of an act depends upon

factors not within his control, is quite obvious and therefore unexceptional; but disregard of consequences while performing one's duties is nothing but a prop for tradition and orthodoxy. Thus the Indian Social philosophy has not changed its values and concepts with the changes in economic and social life. Therefore, it can be justifiably maintained that the Indian social philosophy is orthodox and tradition bound and that a contemporary social philosophy in India is still to emerge. Few intellectuals who have acquired a contemporary outlook under the influence of western thought have little influence over Indian thinking. The basic outlook of an average Indian is still fundamentally orthodox.

It is usually said that Indian philosophy relegates morality to a secondary place whereas in the West it occupies the position of primacy. Many contemporary Indian philosophers have tried to refute and rebut this criticism. Dr. Radhakrishnan has tried to show the validity and importance of morality even in the Advaita philosophy of Sankara and nihilism (Sunnyavad) of Nagarjuna. He has stressed emphatically that though in India morality has not been accorded a place of primacy, it has nonetheless been given adequate importance and due place in the scheme of things. But if morality is regarded as transitory and the ultimate end is devoid of morality, it is small wonder that such an attitude would not provide adequate inspiration for fruitful action in society. A man who considers himself beyond good and evil and is steadfast in his aim and duty in the face of adversity may be a good person and help the social well-being; but being devoid of strong motivation of some tangible gain he would not be as effective as the person who is inspired by the irresistible lure of some mundane gain and profit. The values of Dharma, Kama and Moksha espoused by Indian philosophy have provided a multi-sided social philosophy which fulfills all the needs of man; but here again the priority is given to the values of Dharma and Moksha and Moksha is considered to be the *summum bonum* of life. Thus other values get a subsidiary place and only instrumental in character. On account of this conceptual framework, is it any wonder, that Indian thinkers have by and large neglected the social wellbeing? That is why some thinkers are of the view that the spiritual philosophy of India should be replaced by scientific outlook if there is to be progress towards modernization. The scientific outlook is quite the reverse of the point of view represented by the spiritual philosophy of India. It is quite a

different issue that we may consider the spiritual outlook more valid and real than that of science, because the scientific outlook encourages materialism and this may be considered to be a hindrance in the way of spiritual progress. The foregoing review of the Indian social philosophy is made with the view to show that if there is to be progress towards modernity the traditional outlook on life must be revised and the values of scientific culture should be imbibed. In as much as the modern Indian philosophers are proving themselves to be unequal to this challenge, the interest in philosophy in our country has considerably declined. But without a sound philosophical background there can be no positive social action.

The Dominant Idealist Trend

In contemporary Indian social philosophy, the idealistic trend is so dominant that to a casual glance it will appear to be the sole trend. This is particularly so since Indian masses have always tried to maintain a continuity with the past and Indian elite always tried to connect new ideas with the old and interpret the old in the new light. Therefore, among the contemporary Indian social thinkers Vivekananda, Tagore and Gandhi stand as the foremost, perhaps only surpassed by Sri Aurobindo, who having wider experience of East and West and of the different fields of social life in India, could present a more synthetic social philosophy.

In spite of the importance of this idealist trend one should remember that there is also a realist trend in contemporary Indian social thinking. Besides Vivekananda, Tagore and Gandhi who thought over social and political problems in the background of Vedanta philosophy there were B. R. Ambedkar, M. N. Roy and Jawaharlal Nehru, among others, who were inspired by the Western ideas and who championed humanist philosophy of the Western type. Thus, while contemporary Indian social philosophy may be called humanistic, one should distinguish in it at least two types of humanism, one inspired by ancient Vedanta philosophy and the other derived from the humanism prevalent in the West. While the former has the advantage of having a wider appeal to Indian masses due to its being in tradition with the national culture, the latter is more realistic, more to the point, some times more logical and consistent and appealing to a major part of the intelligentsia of the

country. Perhaps a suitable social philosophy may be worked out by a synthesis of these two trends. This may provide a theoretical basis for those engaged in planning social reconstruction in India.

The Renaissance thinkers were still under the influence of the British people. Whatever social and political reform they asked for was not revolutionary in nature. Though they were very much concerned about the backward condition of the country their sole remedy was to approach the British government to bring about those reforms to social and political legislation. Contemporary Indian thinkers, particularly Vivekananda, Sri Aurobindo, Tagore and Gandhi raised a voice of revolt against foreign domination, returned to ancient Indian thought for inspiration as well as guidance and suggested solutions of social and political problems in the light of ancient Indian wisdom. Thus, in contemporary social philosophy one finds an indelible stamp of Indian culture. Contemporary Indian philosophy has not chalked out a path deviating with the past. It is in tradition with Indian culture. It is based upon ages old philosophical traditions of the land mainly represented by the Vedanta philosophy. Spiritualism or idealism was first presented in India in the philosophy of Vedant. This was the dominant trend of ancient Indian thought and it continued to dominate the philosophical thinking even in the contemporary time. The social implications of the ancient India spiritualism can be seen in the contemporary social philosophy particularly those of Vivekananda, Sri Aurobindo, Tagore and Gandhi. They presented a social philosophy based upon Neo-Vedanta metaphysics.

Social Implications of Neo-Vedanta

The metaphysical background of contemporary social philosophy may be called Neo-Vedanta. Neo-Vedanta metaphysics was the old Vedanta philosophy in a new garb. In it the Vedanta philosophy was re-interpreted according to the contemporary needs. But the fundamental spirit of the Vedanta philosophy remained the same. According to Vedanta philosophy the totality is spiritual in nature known as the Brahman. Individuality and collectivity are the expressions of this spiritual essential unity. Therefore, the principles governing individuality and collectivity are the same. Thus, Vedanta philosophy helps us in deriving useful implications

for social philosophy. For example, it may be inferred that the life of the individual and the society is governed by identical principles and this understanding may give sound guidance in solving the problem of the relationship of the individual and the collectivity. But, on the other hand, the idea that collectivity and individuality are expressions of the divine power, coupled with the Karma theory and the theory of rebirth, has resulted in social escapism, exploitation of the weak and indifference to the social good. In tradition with ancient Indian Vedanta the Neo-Vedanta thinkers pointed out to one essence underlying different philosophies, religions, social thinking, individuals and nationalities. This gave a unified world view but since the world was not considered as much real as the absolute it undermined the status of social philosophy.

Neglect of Social Philosophy

The reasons of the neglect of social philosophy were philosophical, psychological and sociological. Among the philosophical reasons extraterrestrial goal of life in the form of Moksha and the undervaluing of worldly knowledge as ignorance, together with considering social life as means and not as an end are the important reasons. These old philosophical ideas have continued to work in contemporary Indian metaphysics as well. One finds the same emphasis on Moksha as the aim of life and contemporary Indian philosophers did not give any new interpretation to it. Only Sri Aurobindo distinguished between the ideal of individual liberation and cosmic liberation and considered the latter and not the former as the goal of life. This was a good corrective to extraterrestrial bias but the use of the word Moksha has been constantly creating misunderstanding, with the result that generally even now it is being taken as an extra-terrestrial goal.

Ancient Indian Vedanta considered worldly knowledge as knowledge of phenomenon as distinct from knowledge of noumenon and since the latter was the real knowledge they called the knowledge of the world an ignorance. This again, was not challenged by our contemporary Indian social thinkers though each one of them clearly said that the worldly knowledge is very important for individual and society. Again, though Vivekananda, Sri Aurobindo, Gandhi and Tagore considered social service of the poor and the weak as primary duties, these were always means and

never ends. If service of man is a mere means for God^o realisation, no wonder that it is left aside by those who pursue other means such as prayer, penance, devotion or knowledge etc. Though in theory it appears that the Vedanta philosophy finds out a place for social service, in actual practice it has never been so. This is the reason why decades after the preachings of Vivekananda, Sri Aurobindo, Tagore and Gandhi, contemporary Indian society finds a very insignificant place for humanistic ideals or social service.

The psychological reasons for the undermining of social philosophy in ancient Indian thought have been active in our contemporary times as well. Ancient Indian thinkers and most of the religious people even now consider God realization possible by the negation of the world. Most of the techniques of the spiritual practices even today are individualistic in character as they were in ancient India. Facts have been neglected, particularly the social facts. Indian philosophers laid more emphasis on the knowledge and devotion than on action and, inspite of the protests of some activist thinkers like B. G. Tilak and M. K. Gandhi, this emphasis has continued to our own time. There is small wonder therefore that social philosophy has been neglected.

Inspite of all efforts about industrial progress in India the country even today is primarily agricultural. Therefore, the sociological reasons determining the sorry state of social thinking in ancient India continue right now. Contemporary Indian society is primarily agricultural and therefore slow changing, tradition minded, against new changes, antirevolutionary, and narrow in outlook. Among the intellegentsia also the traditional trend of thinking being more dominant, there has not been much change in the attitude of social thinkers.

One-Sided Interpretation of History

Our contemporary Indian thinkers, particularly Vivekananda, Sri Aurobindo, Tagore and Gandhi, have interpreted history as a Divine process. While the disadvantages of the economic interpretation of history are too obvious to be pointed out here, this Divine interpretation of history also has its own limitations. Inspite of all the emphasis on human efforts by our social thinkers the general masses and even the elite have on the whole been depending upon providence. The ancient message of Gita that whenever the

society faces a challenge, God comes in the form of a reincarnation, has only encouraged popular indolence and passivity since the people have been waiting for such an incarnation. Our religious leaders have always had faith in miracles. Therefore, there is no wonder that people, instead of making efforts for reform or revolution, have been waiting for miracles on the part of the God to ameliorate their condition. However sincere may be the efforts of our social thinkers and whatever inner meaning they might have given to their interpretation of history, its impact on masses and even on elite has not been very healthy. Probably it is due to the reason that in their philosophy of history, historical facts and human planning and efforts never found sufficient place.

Unsuitable Marriage of Politics with Religion

In the field of religion the synthetic approach, presented by contemporary social thinkers, has been definitely an improvement. It has led to religious tolerance and catholicity very much needed in this country which is the home of followers of almost all the great religions of the world. And yet at the same time Gandhi and Vivekananda were proud of being Hindu. They undoubtedly knew the defects of Hindu religion and yet they pleaded that everyone should follow his own religion. The Gandhian formula of recitations from Bible, Quran and Gita in his daily prayer appeared to be a hotch-potch to many of the more serious thinkers. Besides Gandhian synthesis of religion with politics also led to mixing of religion with politics by others who misused it to the disadvantage of the country at large. M. A. Jinnah organised followers of Muslim religion and demanded a separate part of the country for them. In spite of the heroic fight of Gandhi against Jinnah the latter won the game. Whatever may be the reasons behind this disaster one reason may be the unsuitable marriage of politics with religion, Gandhi called himself a religious man and considered it his religious duty to delve in politics. On the other hand, some say that politics has been generally a game of scoundrels and many will not agree that there can be a real synthesis between politics and religion. Though religious basis of social philosophy may have its own advantage it is certainly not without its disadvantages as well. These disadvantages have been very clear in India.

Religious Interpretation of Man and Society

Contemporary Indian social thinkers interpreted human nature

in a religious and spiritual sense. Man, according to them, is a spark of the Divine. This so-called idealistic interpretation of human nature is oversimplified and far from being adequate. Gandhian principle that whatever is possible in the life of an individual is equally practicable on the mass scale only showed his ignorance of mass psychology. He was in the habit of experimenting upon methods and techniques in his own personal life and thinking that whatever is possible for him to do should be so for any other, he used to apply it on a large scale. This thinking is fallacious and based upon wrong psychology. The fact is that some thing possible for a very religious person may be possible only for exceptional persons and should not be presented as a formula for mass application. This grave defect in the social philosophy of M. K. Gandhi has been the chief reason of its failure to actually and sufficiently influence different fields of social and political life.

In tradition with ancient Indian ideal of harmony these social thinkers everywhere searched for a formula to achieve harmony in social and political fields. It is undeniable that harmony is a healthy principle and nothing is better if it can be achieved, but no one can deny the role of the disintegrating processes such as conflict, competition, aggression and even violence. It can be said in favour of advocates of non-violent means that the future of humanity entirely rests upon our faith in them. But human nature, as it appears in history, shows that non-violence is not the best means in every circumstance and so long as human nature remains what it is dangerous to propose the application of non-violent means in every situation.

Besides the definition of the individual on the basis of religion, society too was defined by contemporary Indian social thinkers as an expression of the Divine. This definition, while on the one hand, highlights divine virtues and characteristics. It on the other hand, fails to pay sufficient attention to the animal characteristics. According to contemporary social psychologists masses are more governed by animal instincts rather than rational thinking and still less by spiritual incentives. It is therefore doubtful that religious or spiritual formula may be successful in the case of mass behaviour.

Contradictory Ideas on Social Stratification

In the philosophy of society our thinkers have always admired

the ancient Varna system. It is undeniable that there can be no theoretical objection against the Varna system as a basis of social stratification. But who can deny that this very system itself must have something in it which led to its degeneration in caste system and finally in casteism and untouchability. To wage a war against casteism and untouchability on the one hand and to praise Varna System on the other hand are inconsistent. Too much praise of Varna system smacks of revivalism which is certainly a feature of contemporary Indian social philosophy. Whatever may be said about the principle of equality among different Varnas, in actual practice the followers of this system laid more emphasis upon distinctions rather than upon similarities with the result that more and more disintegration between different Varna increased.

Concluding Remarks

The above criticism does not mean minimising the merit and advantages of the contemporary Indian social philosophy. Contemporary Indian social philosophers certainly presented a most comprehensive social philosophy and rightly based it upon the traditional philosophy of India. They rightly tried to build up a social philosophy in tradition with ancient Indian idealism and spiritualism. In the fields of social and political philosophy they rightly avoided all types of extremism and endeavoured at synthetic approach. Their analyses and suggestions, however, have not been very consistent. One reason of this inconsistency was their search for deeper solution of the surface problems. Going to details and always returning to the basic issues has its advantages in thinking but if the surface view of the problems is neglected the solutions offered are far from being successful. It is characteristic of our culture that we are always in search of eternal solutions and never satisfied with temporary arrangements. But some problems in social and political field are temporary and therefore require a temporary arrangement. Moreover, overemphasis on eternity leads to negligence of social change. Social change is as much necessary for the growth of a society as social stability. In Indian social system while we have craved for stability we have not so much favoured social change. That is one reason that our society and social thinking has not been sufficiently progressive and revolutionary. That is the most important reason why the Indian philosophical elite has failed to inspire modernization.

Some Fundamental Problems of

Biology, Sociology, Psychology,
Parapsychology, Religion and
Spirituality : A Systems Approach

S. S. Pokharna *

I. Introduction :

Biology, sociology, psychology, parapsychology, religion and spirituality are different disciplines to understand different aspects of the animate kingdom. From the physicist's point of view, each one of these disciplines is a complex subject, too difficult to work upon. Hence different methodologies are used in these disciplines. Some of them are scientific whereas others are either logical or faith oriented. The aim of this paper is to look at these disciplines from a systems point of view. That is to treat the whole animate kingdom and the biosphere as a single system and study it from different angles. The main objectives of this paper are the following :

- (i). The first objective of this paper is to point out some fundamental differences between the biological systems and the ordinary physical systems. (Here biological systems would mean any member of the plant or the animal kingdom but we shall be

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mainly concerned with the highly evolved species like human beings).

(ii). The second objective is to point out the difficulties in using the strictly objective method of science in studying the biological systems to general and the human beings in particular. It seems that an inappropriate application of the objective methodology of physical sciences to study the biological systems (and others related to them) has caused lot of complications and there is a need to emphasize the importance of the human observations as more fundamental than the observations of the machines.

(iii). The third objective of this paper is to describe the consequences of the approximate study of biological systems (and others related to them) on the modern society.

(iv). When the human observer is treated as the ultimate observer or the measuring instrument then religion and spirituality automatically comes into the picture. It is suggested that the ideas of spirituality as mentioned in the ancient Indian scriptures might mean an attempt to reduce the overall rate of entropy production of the whole biosphere and this may be accompanied by the emergence of some new kind of order.

(v). Some fundamental problems of parapsychology are then explained by this suggestion.

As this paper deals with widely different issues, we use the systems approach. So we have put in widely different ideas at one place in order to look at different problems from a somewhat broader perspective. Some of the terms have been vaguely defined and they need further investigations. The author does not make any claim but simply stresses a need to look at the present problems of the mankind from a scientific cum spiritual vision. Hence the lack of perfection and the resulting complications have to be excused.

As far as the systems approach is concerned it may be noted that this is now becoming very popular in dealing with complex problems which require consideration of different parts of the systems and which involve different disciplines. (Ref. 2, 5). We are using this term in two different contexts. First of all we are

emphasizing a need to treat the whole biosphere as a single system consisting of strongly interrelated parts like animal kingdom, plant kingdom, social systems, different substances like water, oxygen, nitrogen, carbon etc. necessary for the continuation of life processes, a narrow temperature range, ozone layer for obstructing ultraviolet rays of the Sun from reaching the Earth etc.). Secondly we wish to deal with the different issues simultaneously hence we are using a set of approaches which constitute another system.

In section II we describe some important differences between biological systems and physical systems. Section III deals with the problem of scientific measurement and its applicability to study biosystems and others. In section IV we describe the consequences of the assumption that biosystems and others can be studied like other physical systems. These include the present social disorder present in the modern society. In section V we describe religious cum spiritual methods to reduce this disorder in the world. It is suggested that by adopting these practices the overall rate of entropy production of this biosphere may decrease. This conjecture also explains some fundamental problems in the field of parapsychology, mysticism and others. They are discussed in section VI. In section VII, we give some evidences which indicate the presence of some peculiar order in nature which may be perceived by adopting some standard practices. This paper is concluded in section VIII.

II. Fundamental Differences between Physical systems and Biological systems :

Here we shall describe some important and general differences between physical systems and biological systems. Although they are not entirely independent but have been classified as different just for the sake of convenience. Some major differences are the following :

(a). Physical systems are very simple in structure but the biological systems are very complex. Hence the description of biological systems is much more difficult than that of physical systems.

(b). In biological systems there is a strong functional dependence of one unit of the system on the other units. This is not only true on a physiological level but is also true on higher levels like

sociological levels where we observe that a single individual has to depend on other members of the society for his living. There is a strong link of the plant kingdom and the animal kingdom with the environment in general and the biosphere in particular. It may be therefore noted that in this respect the whole biosphere constitute a single closed system with strongly interrelated parts. This functional interrelation is caused by information transfer from one space-time point to the other space-time point which is generally accompanied by transfer of matter also. (of course such functional dependence may be weakly present in some physical systems also but there is a difference of degree in the two causes.) Because of these interrelations, there are several interlocked feedback loops which exist at several different levels in this hierarchy of biosphere. It is again because of these interlinkages that an ordinary biological system cannot be treated as an isolated closed system. This is frequently done in studying the space-time behaviour of a physical system. In addition to this these interlinkages give rise to a large degrees of freedom for a single part of this biosphere that is a biological system. Hence we require a large number of parameters to describe a biological system. This is in contrast to what we have in the case of physical systems which can be comparatively studied with a lesser number of parameters. Finally this property give rise to a highly dynamic status to a particular unit of the biosphere.

(iii). A very fundamental character of the biological systems is that they are highly evolving systems and are evolving because of the property of self-organization against a wide range of fluctuations in the environment. Thus on one hand fluctuations (which are ultimately related with randomness) are essential for evolution of biological systems. On the other hand self-organization implies a tendency to service against some undesirable fluctuations (Ref. 6, 7). This makes these systems highly irreversible in nature. In the highly developed animates, memory makes such systems extraordinarily irreversible in nature. Physical systems (and physical processes) are also irreversible in nature on the macroscopic level but the irreversibility in biological processes is much more profound than what we find in the case of physical systems. The degree of change occurring on the macroscopic level in the case of biological irreversibility is much more than the one present in the case of physical irreversibility (irreversibility in physical systems) (Ref. 9). To be more exact if we consider an isolated closed physical system

than as the time passes it moves towards a state of thermodynamic equilibrium and attains a state of maximum entropy. The biological systems on the other hand are now regarded as very similar to the dissipative structures of Prigogine, far away from thermal equilibrium and show a state of increasing order with time due to flow of energy and matter from the environment. (May be information also in some cases). As the time passes, the old structures dissipate and are replaced by new structures and new organization (order) (Ref. 7). Hence these processes are described by a decreasing value of entropy. Eigen (Ref. 6) has combined the ideas of randomness, information and creativity and the theory of nonequilibrium thermodynamics to develop a mathematical theory of evolution. He has clearly pointed out how randomness is fundamental in biological evolution. So randomness is playing a more crucial role in biological systems than what it does in the case of the physical systems where it can be dealt with the ordinary statistical laws and that is all.

(iv). Although the concepts of entropy, information, order, disorder negentropy and others have been very much used by physicists for biological systems (Ref. 4, 9, 15, 17, 19, 20, 22, 23) but there still exist controversies and differences of opinion regarding the actual meaning of these terms as applied to the biological systems. No unanimous quantitative formulas have been found which explain all the above terms uniquely. Here we should note that production of order and information is one thing and utilization of information for a given purpose is an entirely different issue. They must be clearly distinguished. In addition one should observe that information may be presented but it may not be used at all. Thus it may be passive or active. It is the dynamic part of the information which is related with entropy. (Because use of information for transfer of matter from one space-time point to the other is appearing to be related with the entropy production and generation of information is related with the entropy production.) The recent developments of distinguishing negentropy from information is an important step in this direction. Finally it may be mentioned that reproduction need not accompany with a great reduction in the entropy because information is already contained in the genes of the parents. However leaving aside these complex issues (which are of course very important for us), here we would use the word entropy in the conventional sense.

(v). Due to various interlinkages among different units of the biological systems, they have a property of "almost infinite amplification". Thus a small fluctuation introduced in these systems can amplify normously. For example energy involved in the thought processes is very small (of the order of few electron volts) but they are capable of bringing about changes which are almost infinitely larger in the energy sense (Ref. 20). Hence the ordinary law of an effect proportional to the cause need reinterpretation in view of his behaviour.

(vi). A very fundamental characteristic of the biological systems is to exhibit collective phenomena (or cooperative phenomena). Although such phenomena are found in physical systems also but they are very crucial in biological processes. Phenomena involved in phase transistions superconductivity, and lasers etc. are some examples of collective phenomena which are a result of a collective action of a large number of particles (units) and are not at all present in the particles themselves. (Ref. 8). It is now argued that replication of DNA molecules is possible only by some strong coherent vibrations of a group of molecules. An entirely different kind of example which will be of our interest would be the value system prevalent in a given society. This is meaningful only for a group of individuals and is not at all relevant for a single individual. (Ref. 11)

(vii). Adaptation is another fundamental characteristic of the biological systems. This is related with the property of self organization but it reflects a tendency to compromise with the external environment.

(viii). These complications force a physicist to describe the biological systems through a very large number of interrelated sets of highly non-linear equations, which are very difficult to solve. Hence these systems are studied from very different angles. For example in psychology study of stimulus-response relation is one such methodology (Ref. 10). In social systems, opinion polls and their statistical analysis constitute another set of methodologies (Ref. 10).

(ix). With the advancement of communication technology, the whole biosphere on the Earth has become a single system. Persons

living in one part of the globe can get information about the persons living in an entirely different part of the globe almost instantaneously. This has made the people living on the globe to be strongly interacting among themselves through this information transfer. Otherwise physically they are not interacting at all. The same is true for other units of the biosphere.

III. Applicability of Objective Methodology of Physical Sciences to Study Biological Systems : A Critical Examination :

The method of scientific inquiry is based on observations, experimentation and verification of a hypothesis or a theory under a given set of conditions. Measurability and repeatability are two basic characteristics of a scientific inquiry. This kind of inquiry is called an objective inquiry because it is independent of the human observer and is independent of the place or time when it is performed (Here we do not include the quantum measurements in which the state of the human observer also plays an important role and can influence the behaviour of the object significantly). Hence an objective phenomenon can be repeated any number of times at any time under a given set of conditions. Most of the scientific theories are based on these criteria alone. There may be some statistical variation in this criterion of repeatability in some cases). Hence these methods are used for studying biological systems also by assuming that the biological systems can be roughly treated as analogous to the physical systems. However the following analysis indicates that this is only an approximation and we must examine the whole issue very critically.

First of all we must note that a biological system can never be treated as a strictly closed and an isolated system for studying its behaviour in space and time. This may however be approximately true for less developed species but it is no longer correct for the highly evolved species say human beings. This is obvious from the fact that all biological systems are strongly interacting among themselves and with the biosphere. In addition biological systems are evolving systems with memory present in some of them, hence their irreversibility is much more profound than that involved in the physical systems. So the strict condition of repeatability of observations is in principle not possible for biological systems.

Furthermore, evolution coupled with a very large degree of freedom make the possibility of controlled experiments very less. So the description of these systems is very difficult even at one space-time point, what to talk of their description at different space-time points. Not only this the property of almost infinite amplification introduces another complication into our process of measurement. If we combine all these factors together and look at them simultaneously then the difficulties of the problem of an objective study of the biological systems can be easily realized. So we can conclude that in principle the well established scientific methodologies which are very successful for understanding the physical systems can not be applied to study the biological systems with the same degree of perfection. In some cases like that of human psychology it may be even misleading. Hence the stimulus-response relation cannot be exactly repeated for an individual or an animal. The degree of variation may be extremely large.

To this complication one should also add the problem of quantum nature of thought processes. If we believe that the thought processes are quantum mechanical in nature and if we combine this issue with the property of almost infinite amplification then the situation really becomes very complex.

However, let us look at the other side of the coin. It should be noted that in all types of studies (whether scientific or non-scientific) human observer is the ultimate measuring apparatus or a knower which analyzes the various observations. Hence these observations are directly related with inner working of the human brain and the meaning of space and time continuum (which is the foundation of all scientific theories) as visualized by the human brain. Therefore to understand even the scientific theories and scientific methodologies, it is of utmost importance to understand the problem of human brain and its inner working and the human perception of reality. It is here that the problem of human mind consciousness and awareness directly comes into the realm of the modern science. Thus we have now two interrelated but somewhat different problems.

First problem is to investigate how does the human brain visualizes the world around it. What are its concepts of space and time which are dominating the whole scientific world and the

human society. Is there any other way of looking at the world which is different from this simple space-time description ?

Second problem is to understand the behaviour of this human brain itself under external stimuli of different nature. The problem of mind, consciousness, awareness and a living force etc. come under this class of problems.

As we are more interested in understanding the behaviour of biological systems, we shall be more concerned with the second class of problems. Here again we shall have two different procedures to understand these systems. First is strictly scientific that is the so called objective method which is well established now. The second is through a human observer that is a human observer studying another human being or a highly evolved animal and vice versa. Now the parameters for these two descriptions are very different. Even the objectives and goals of these studies may be very different. In the first case the desired information may be obtained very easily but in the second case the desired information may not be obtained so easily. As far as the scientific study of the human behaviour is concerned, we find that most of the experimental studies confirm our arguments that repeatability of observations is not possible in general (Ref. 10).

Regarding the second type of method, we can say that this would be the ultimate goal of any knower. It has its own rules and regulations and they may not fall in the category of the modern science but it does not mean that a scientist should ignore such an important frontier. This has been of course a subject of philosophers, religious leaders and spiritualists. We shall outline some important properties of this methodology now.

First of all should be noted that ultimately all categories of knowledge must come out from the present methodology. Even the two types of problems will be resolved if we understand this methodology. Now it should be clear that the conditions and laws for the methodology would be very different from what we have in the case of scientific studies. Here both the observer and the object are strictly irreversible and their states change simultaneously. Also a correct flow of information will occur only if the object has some self interest, faith, confidence, a guarantee for security and probably

love with the observer. Another major factor which would be involved in this study concerns with evolution. Here it may be pointed that although evolution can take many directions but on the average there are at least three common goals of evolution for all human beings which are: (i) happiness, (ii) recognition, and (iii) optimism. Hence the present methodology will be governed by these conditions to a very large extent. Moreover both the objects and the subject will have these common goals so even the objective of this information transfer will be governed by these three conditions. This is very different from what we have in an ordinary scientific study. It appears that the problems of the modern society are a result of various approximations which have been made in order to make study of a biological phenomenon strictly objective and the ultimate implications of such a study on the human mentality.

It could happen that the process of evolution may take different directions if these approximations are taken into account and the above different method of study is considered seriously. Before we study the implications of this issue let us first discuss the consequence of the objective method of studying natural phenomena on the humanity in the next section.

IV. Inappropriate Utilization of Scientific Methodology and its Impact on the Modern Society :

Although science has unfolded several mysteries in the field of biology, psychology and sociology and others but from the contents of the last two sections, it is clear that there exists a wide gap between the existing methodologies to understand physical systems and the biological systems. In addition by adopting a strictly objective outlook, we are avoiding many important attributes of the biosystems, social systems and others. Also there is a great deal of resistance among scientists to look at the problems of biology, psychology and sociology from a view which is different from the standard scientific methodologies. This is just a reflection of the so called scientific conservatism. This trend is now developing in the common mass also. Hence it is important to discuss the impacts of this scientific temperament on the humanity in general.

First impact of the objective science on the humanity is

isolation of an individual from the family and the society (this also includes isolation of an individual by himself) and study him as if he is a closed and isolated system (only occasionally interacting with the society). This is obviously true for a small group of individuals and different nations also. Thus for example now a days people are treating themselves as isolated from the rest of the society and are constantly engaged in determining their own future or a small group of individuals. This assumption has completely ignored the highly dynamic nature of an individual, strong and uncertain interrelations with the rest of the system and neglect of the feedback effects due to the interlinkages with the other members of the biosphere. The concepts of evolution (happiness, recognition and optimism have taken now meanings and have become power oriented, less realistic and confused. Sometime they are even false. Leaving aside few exceptions, we can generally say that an increasing trend of individuality has given rise to a false concept of recognition, happiness and even optimism. These feelings have confined one's attention and awareness to a very narrow range and has made them highly self centred. Differences are now given more emphasis than the underlying identities. (this is directly related with the perfection involved in the scientific conjectures, of course it is due to lack of knowledge). Actually both the differences and the identities should be dealt with on the same footing. The value system based on these conceptions and the property of adaptation have made us very selfish, confused and tensed. Moreover this change is proceeding at accelerating rates. This has resulted into a large increase in the rate of consumption of resources present in the biosphere.

The differences have existed in the past also but the gravity of the differences, the risks associated with them have increased tremendously in the last two centuries. As a result of this kind of evolution, we have accumulated so much nuclear warfares and other ammunitions that even if 10% of them are used in the third world war, there are chances that this will produce a catastrophe on this Earth and no life may exist on it after that for several years to come.

Let us look at these issues from a scientific angle. As per the Prigogine's theory of dissipative structures, biological systems are open structures and they maintain their order through intake of

matter and energy and hence their entropy is decreasing. There is no deny to this fact. What about the entropy of the biological system and the source which is providing the energy and matter. Entropy of this system has to increase. If we now treat this biosphere as a closed system and different animates and life maintaining conditions as the subsystems then we can clearly state that the entropy of the biosphere has to increase if more and more matter and energy is used in producing different ordered states. With the decrease in the mortality rates due to scientific advancement and the resulting increase in the population growth, and the increase in the per capita consumption of energy, the overall entropy of this biosphere has to increase. It may be also added that although we have been able to put an order into the various parts of this huge system and have increased our knowledge enormously (and hence produced order at various localized centres using men and machines) but this has resulted into a large increase in the overall disorder in the biosphere. This is in confirmity to the statement made by Prof. Watanabe, "the animals can live in the world only in such a way that their future coincides with the entropy increase. The direction of entropy increase is neither nomologically determined nor accidental. It is necessary biologically, psychologically, epistemologically and metaphysically". (Ref. 21). Somewhat similar relation of entropy with the living systems has been emphasized by Schrodinger also (Ref. 18). In addition this evolution is such that we are enjoying the fruits of the hard labour done by the great scientists and our actions will determine the future of the coming generations.

Hence it is clear that this kind of evolution can no longer continue for a long time. It has to stop somewhere. It can happen in several different ways. Thus it can happen through a war by which many biological species are eliminated. This used to happen earlier also but in those days the effects of the wars used to be limited and confined to a small part of the Earth. But the latest advances in communication technology has made different parts of the world so strongly correlated that none can escape the consequences of such a major war.

We therefore discuss another method for reducing this entropy of the biosphere. It is here that we now enter into the realm of religion and spirituality and others. We discuss these ideas in the next section.

V. Religion and Spirituality to Reduce the Rate of Entropy Production :

Applying the theory of Prigogine to the biological systems in general and human beings in particular, we can say that if we want to reduce the rate of entropy production then all subunits of this biosphere should share this reduction of entropy production. Now just for living, we require some definite quantity of matter and energy. Hence if we want to reduce the rate of entropy production then we must reduce the intake of energy and matter. This would mean that we should make all the biological processes work in our body more efficiently. This would also mean adoption of a different kind of life style. Furthermore if there is an attractive interaction among different members of the animate kingdom through the different feedback loops then also there will be a decrease in the energy consumption and entropy production (an attractive interaction at the mental level among different members of the animate kingdom will amplify enormously on the physical and the sociological levels). This simply indicates that faith, belief and love can play a major role in reducing energy consumption and entropy production. They would also give rise to a decrease degree of individuality and so an overall increase in the real recognition of an individual in the society and a switch over of emphasis from differences to identities. Thus recognition, love and optimism etc. will be more stable and free from undesirable power and artificial domination. This is an additional advantage of studying a human being by another human observer.

We seriously feel that the various religious and spiritual practices developed by the ancient Indian seers like Yōga, Meditation, Sadhna and others are all aimed at an overall decrease in the rate of entropy production of this biosphere. Although the processes initiated at an individual level but it expands in the society through the various interlinkages present in the social system. It appears that as the number of persons carrying out these practices increase the average overall rate of entropy production of this biosphere decreases rapidly in a highly nonlinear way. In addition this may be accompanied by the appearance of a new kind of order which is being described in the ancient Indian scriptures. Finally in this process of entropy reduction less risk (or almost no risk) is involved.

VI. The New Order, Parapsychological Feats, Mysticism and other Phenomena :

According to the Prigogine's theory, the nature of organization or order changes as the amount of matter and energy intake changes (obviously it depends upon other factors also like the other already present in the system say a given type of DNA molecule). So this is perfectly alright for the physical description of biological systems. That is more and more efficient structures may develop with increase in the matter and energy intake under certain conditions. However as applied to the human systems, we find that once they have developed to some form then they may show different kind of order under certain conditions if matter and energy intake is reduced to a certain minimum level such as the overall rate of entropy production is reduced thereby. This is precisely what seems to be happening during the state of Yoga, Meditation and Sadhna etc Some new phenomena may also appear. Therefore there is a need to investigate the different states of human consciousness which can be found by carrying out the above mentioned religious practices. It is very important to consider the other faculties of human mind like telepathy, clairvoyance, prerecognition and others. (Ref. 24). It is of course not necessary that these phenomena should be exactly objective in nature. It would be quite appropriate to add that if we believe in the Indian concept of spirituality whose main objective is to reduce the overall rate of entropy production (according to our arguments then these faculties should also ultimately help in reducing the overall rate of entropy production of the biosphere otherwise they may not work at all. Hence we believe that the claim of the ancient Indian seers that the main aim of spirituality is to have self enlightenment is a very serious topic for scientific investigations. They argue that these parapsychic feats and paranormal powers are only biproducts (off shoots) of the actual path of enlightenment and hence they are of only secondary importance. We can understand this point in our terminology with the following example : If there is a person having capability to perform some parapsychic feats and suppose he uses them for helping a person who is suffering then by this help he will attempt to reduce the overall rate of entropy production of himself and the person who is suffering so he will ultimately help in reducing the rate of entropy production of the whole biosphere. However, if it is exploited for some material gain or for harming others, he would

simply add in the increase in the rate of entropy production of the biosphere. So the feat may not work and he may start loosing powers. This can therefore explain many other related phenomena which are being associated with the mysterious concept of spirituality as mentioned in the Indian literature.

Some very practical and essential norms and rules specified for a beginner like yoga meditation, sadhna, devotional songs, truth speaking, nonviolence, celibacy and sacrificing the material possession are all ultimately helpful in reducing the overall rate of entropy production of the biosphere.

So we conclude that objective study of the parapsychic phenomena may not be strictly possible in principle. So the concepts of repeatability and measurements may not work on them. Only possitive human-human interaction will bring this aspect into light. It is essentially a different set of phenomena which is only weakly related with other physical phenomena and are not identical to them. Moreover it is due to the overall increase in the rate of entropy production of the biosphere that we find now very few men who really have these powers and it seems that their number is constantly declining.

One can therefore make a distinction between science and spirituality. Thus all objective investigations and their impacts on the humanity will cause an overall increase in the rate of production of entropy of the biosphere but practices of spirituality will cause a decrease in the overall rate of production of entropy of the biosphere.

Of course we cannot explain any of these parapsychological phenomena but we feel that one should give a rough quantitative measure of the entropy and try to measure this in the ordinary state and the state of meditation, this may decide our hypothesis.

VII. Some Evidence to Demonstrate the New Order :

We now give here few examples in which this order seems to be present :

First of all if we look at the homeopathic system of medicines then according to the hypothesis of its working, which has been

illustrated by Samuel Hahnemann, the father of this system, (Ref. 17) the diseases of a man are not caused by any substance or acidity (that is to say disease matter) but they are solely spirit like (dynamic) derangement of the spirit like power (the vital principle) that animates the human body. The fundamental principle of their medicines is that a very small amount of medicine can completely cure a patient, who is showing the symptoms which are otherwise produced in a healthy man, who is given a large quantity of the same medicine. Based on this principle, it is argued that as the quantity of medicine decreases, its strength to cure a patient increases. Thus there are medicines in which the quantity of medicine present is of the order of few atomic masses only but they are regarded as very strong and there exist several cases in the history of medicine which were brilliantly cured by these medicines. No definite theory exists for explaining this strange behaviour of the human systems but it indicates the presence of an extraordinary strong ordering mechanism inbuilt into our system. Some kind of opposition to matter is reflected in this vital force (order) also which is emphasized by the Indian spiritual leaders.

The second example concerns with an extra ordinary power to preserve memory and performing complicated mathematical operations at very high speed. Many persons have demonstrated this power in India and abroad. Mrs. Shakuntla Devi is one such lady whose power to perform mathematical operations is well recognized. She had demonstrated the multiplication of two 13 digits numbers picked at random in 28 seconds. Similarly Mr. William Klein of Netherlands had extracted 13th root of a 100 digit number in 28.8 seconds. (Ref. 21)

The third example has been taken from the ancient Jain literature but is remarkably curious for scientists. In Jain scripture (Ref. 13, 14) a table for measurement of length is given. It starts from measurement of the size of the smallest particles of matter as defined in the Jain scriptures and goes right upto the size of the microscopic objects. If we carry out a back calculation using the standard sizes (scales) which are now available then we find that according to the Jain scriptures, the size of the smallest particle of matter (called Aviansena skandha) is around 10^{-11} cm. This should be contrasted with the average size of an atom which is

around 10^{-8} cm. and the average size of a nucleus, which is around 10^{-13} cm. It is claimed that these results have been arrived at through the knowledge of the soul. (see ref. 13, 14 for the table and other details)

All the parapsychic feats and other mystic phenomena may be related with some new order. All these examples indicate the capabilities of the human mind which have not yet been taken seriously by scientists. They all indicate the presence of an underlying order which is present among all human beings.

VIII. Conclusions and Final Remarks :

Let us conclude this paper by making the following remarks :

- (i). We have mentioned some important differences between physical systems and biological systems and have therefore pointed out a need for adopting a different outlook for studying the biological systems in general and human beings in particular.
- (ii). We have indicated that the overall entropy of the biosphere is increasing although lot of discussion is going on in the name of producing order by using the objective methodology in the science. It is therefore suggested that the main objective of spirituality might be to reduce the overall rate of production of entropy of the biosphere. It may be accompanied by the appearance of some new order.
- (iii). Some problems of parapsychology like nonrepeatability of the experiments are then found to be the natural consequences of this suggestion. Hence they cannot be strictly objective. Of course we do not explain any of the paranormal feats but suggest that they are all meant for reducing the rate of production of the entropy of the biosphere.
- (iv). The human observations are at least as important as the objective observations of the modern science. Both are equally important to have a really unbiased view of the actual reality.
- (v). Of course on the average the entropy is constantly increasing but if there is a person who has not adapted to any materialistic character then he will still view this systems as an ordered

system because of what is known as a very pure state of his consciousness.

(vi). The main conclusion of the holy scripture Bhagvad Gita that a person is free for doing actions but its results are not entirely under his control is beautifully vindicated by the ideas presented in this paper. Clearly the large degrees of freedom, random interactions with the environment, strong interlinkages with the other parts of the system do support the main jist of this holy scripture.

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Prayer for fearlessness

अभयं नः करत्यन्तरिक्षमभयं वाक्पृथिवी उभे इमे ।

अभयं पश्चादभयं पुरस्ताद्वत्तरादधरादभयं नो अस्तु ॥

अथर्व १६ : १५-५

May the atmosphere give us peace and safety and may both these heaven and the earth be secure for us, may we be free of fear from West and East and may there be no fear for us from North and South.

Wildlife in Postvedic Period with Special Reference to SUTRAS and SMRTIS

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Introduction :

Early man was an integral part of nature and formed a part of the biosphere. However, with the social and cultural evolution of man, a growing conflict has developed between the man and environment. His seeming supremacy over others, scaling greater and greater heights, led him to a state of mind, considering himself as the "Master of Nature" and some what separated and isolated from it. This feeling of "Euphoria or self-deception" coupled with the apprehension of a seemingly inexhaustible store-house of natural resources, led him to destroy nature over years, posing today a serious threat to the very survival, existence and continuity of humanity on this planet. Thus, wildlife is primarily important not for its scientific or even aesthetic value but for its ecological value. Wildlife is an integral part of our ecosystem; its survival is a very strong indicator of our own.

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The purpose of the present contribution is to present a comprehensive picture of the wildlife as recorded in the postvedic treatises like *Sutras* and *Smrtis*.

Post-Vedic Treatises : *Sutras* and *Smrtis*

After the Vedic period, separate treatises came to be written on rules concerning social laws, sacrificial rituals and domestic ceremonies, respectively called *Dharma-Sutras*, *Srauta-Sutras* and *Grhya-Sutras*. Each one of these types has come down to us in different versions, composed or compiled by different authors at different times in different regions. The *Smrtis* deal with the same subjects, but no longer recognize the triple distinction. In other words, a *Smrti* work treats of the three subjects in one and the same treatise. Besides, what is stated in the *Sutras* in a very concise manner is described in an elaborate way in a *Smrti*. Again, *Smrtis* give more prominence to social laws and are hence known by the alternative designation of *Dharma-Sastras*. Like *Sutra* treatises, *Smrtis*, too, have been handed down to us in various versions, ascribed to various authors, throwing light on local practices obtaining in different regions.

As indicated above, the *Sutras* generally precede the *Smrtis* in point of time. It has, however, not been possible to assign a precise date to any *Sutra* or *Smrti*. Most of them are placed in centuries immediately preceding Christ.

Of the *Sutras*, the *Apastamba-dharmasutra* (Ap.), *Baudhayana-dharmasutra* (B), *Gautama-dharmasutra* (G), *Kausika Sutra* (Kaus. Sutra) and *Kamasutra* of *Vatsyayana* (KS), have been taken into account for studying wildlife. Regarding *Smrtis*, the *Manu-Smrti* (MS), *Visnu-Smrti* (Vi), *Vasistha-dharmasastra* (Vas) and *Yajñavalkya-Smrti* (YS) have been selected for exposing the account of the knowledge of ancient Indians during the postvedic period.

Some Important Wild Animals in *Sutras* and *Smrtis*

Aja (Wild goat)

The *aja* (*Capra hircus* Linnaeus) has been frequently mentioned in *Sutras* (G., VII. 15, XII. 22, XVIII. 21; B., I.12.4, II.3.9; II.3.9; II.6.34; Vas., XIV. 35, XXVIII.9) as good for sacrificial

purposes. *Smrtis* have also recorded this animal as good for several purposes (MS., VIII. 235, XI. 136; YS., II.10.159, III.5.271). The *aja* was preferred than bull for such purposes probably because it was discovered to be singularly free from tuberculosis. It is remarkable that the 'bezoar stone,' formerly famed in Europe and regarded in the East as an antidote to poison and a remedy in many diseases, as a hard concretion found in the stomach of this goat. The *Ayurveda* which embodies the Hindu system of medicine, prescribes goat's milk and goat's flesh for patients as necessary diet.

Another variety of goat, the Himalayan tahr, *Chaga* (*Nemitragus jemlahicus* Smith.) has also been mentioned in *Sutras* and *Smrtis* (G., I.18; Ap., I.3.6; Vas., XI.63, XXI, 23). A particular species of goat named *Vasta* is also referred in *Sutras* and *Smrtis* (G., I. 18; Ap., I. 3.6; Vas., XI. 63, XXI. 23) whose skin is to be worn by a *Vaisya Brahmacarin* as an upper garment.

Gaja (Elephant) :

The *Gaja* (*Elephas maximus*) has also been mentioned in *Sutras* and *Smrtis* (B., I. 1.11, II. 6.34, KS., II. 6.4, II. 8.19, Vas., II. 11, MS., XI. 136, YS, III. 5.271, 274). There are evidences of elephant having been tamed after capture since Rgvedic period. It is a ferocious animal in its wild state, living on mountains and in the deep recesses of forests. According to the account available from *Baudhayana Dharmasutra*, there are curious indications that the dust raised by the *Gaja*, is regarded as good for health in a residential quarter (B., I. 1. 11, II. 6.34).

Mrga (Deer) :

The deer has been mentioned in *Sutra* and *Smrtis* as *mrga* (MS., XI. 69; KS., IV. 1.33, VIII. 2.35), *Harina* and *Kurangama* (Vas., IV. 71). The *Baudhayana Dharmasutra* has recommended the flesh of the deer, which can be eaten. In the *Gautama Dharmasutra* (XV. 15), it is mentioned that manes are satisfied for three years by the flesh of deer. The common deer, which are present in India are spotted deer or Chital (*Axis axis*), Barking deer (*Muntiacus muntjak*), Musk deer (*Moschus moschiferus*), Swamp deer (*Cervus duvauceli*) and Sambar (*Cervus unicolor*).

Ruru (Black buck) :

The *Ruru* (*Antelope cervicapra*) has been mentioned in *Sutras* and *Smrtis* (G., I. 18; B., I. 3.15; Ap., I. 3.5; Vas., XI. 62; Vi., 80.7). The *ruru* was known as *Krsnasara mrag* in Rgvedic India. The black buck has also been mentioned as *Rsyā* (Painted or white footed) antelope in *Baudhayana Dharmasutra* (B., I. 12.6), whose flesh is edible.

Gardabha or Khara (Asiatic Wild Ass) :

The *Gardabha* (*Equus hemionus*), derived from root *gard*, it means that which makes itself known by its bray, has been mentioned in *Sutras* and *Smrtis* (G., XII. 20, XVI. 8, XXIII. 5.17; B., II. 1.3.30, 6.34; Ap., I. 10.19, 26.8, 28.19, 21; KS., II. 6.41). Its bray, according to *Dharmasutras*, causes cessation of studies. Its flesh is necessary in the expiation of sin incurred by a *Brahmacarin* indulging in sexual intercourse with a woman (B. II. 1.3, 30, 6.34). Among other things, the wearing of its skin is prescribed in expiating the sin arising from the destruction of *bhrūna* (foetus).

The Asiatic wild ass has also been mentioned as *Khara* (G., XII. 20, XXIII. 5; Ap., I. 28.19, I. 28, 21; B., II. 6.34; Ms., XI. 154.199; YS., II. 10.160, III. 5.271, 277, 280) in *Sutras* and *Smrtis*. It is referred that its skin is to be put on by one atoning for the sin arising from the desertion of one's youthful wife, and from the killing of *bhrūna* (foetus). The dust, raised by it, is inauspicious (B. II. 6.34).

Godha (Iguana) :

The *Godha* (*Varanus* sp.) has been recorded in *Sutras* and *Smrtis* (G., XVII. 25; B. I. 12.5; Ap. I. 17.37; Vas., XIV. 39; MS., V. 18; YS., I. 7.177; III. 5.270).

Khadga, Khadgin (Rhinoceros) :

Sutras and *Smrtis* have also references of *Khadga*, *Khadgin* (*Rhinoceros unicornis*) at many places (B., I. 12.5; G., XVII. 25, Ap., I. 17.37; Vas., XIV. 47; Vi., 79.16; MS., V. 18). According to *Baudhayana dharmasutra*, the *Khadga*, though five toed, its flesh is

prohibited (B. I. 12.5). But according to *Apastamba Dharmasutra*, the meat of rhinoceros is offered in *Sradha* ceremonies.

Kola, Sukara, Varaha (Wild boar) :

The wild boar (*Sus scrofa*) has also been mentioned by various names as *Kola* (Vas., IV. 48), *Skara* (G., XVII. 27, XXII. 26, XXIII. 6; B., I. 12.3, I. 12.6; III. 6.7; Ap. I. 17.29, I. 21.15; Vas., VI. 27, XIV. 47, XXIII. 30, Vi., 80.8) and *Varaha* (G., XXII. 26; B. I. 12.6; Vi., 80.8; MS., V. 14, 19, VIII. 239, XI. 135, 154, 199; YS., I. 7.176, III. 5.273). According to *Dharmasutra*, *Varaha* is one of the two-hoofed beasts.

Mahisa (Wild buffalo) :

The *Mahisa* (*Bubalus bubalis*), literally means that which gets pleasure in water, has been described, as one of the two hoofed animals. (B., I. 12.6, II. 2.5; G., XII. 21, XVII. 21 KS., VII. 2.32) and *Smrtis* (Vas., XIV. 35; Vi., 80.10; MS., V. 0; YS., II. 10. 159). According to *Baudhayana Dharmasutra*, the rearing of wild she buffaloes for livelihood is a minor sin. The milk of it, within ten days of calving, is prohibited.

Nakula (Mongoose) :

The *Nakula* has many references in *Sutras* (G., I. 64, XXII. 21; B., I. 19.8) and *Smrtis* (Ap., I. 25.14; Vas., XXI. 24, XXIII. 29; MS., XI. 131, 159; YS., III. 5.270). Six species of *Nakula* are found in India, out of which two, the common mongoose (*Herpestes edwardsi*, Geoffroy) and the small Indian mongoose (*Herpestes auropunctatus* Hodgson) have adapted themselves to every condition of the climate and surroundings. *H. edwardsi* has the distribution in whole of India from the Himalayan foothills to Cape Comorin, extending westwards to Persia and Mesopotamia and Southwards to Ceylon. However, *H. auropunctatus* is distributed in Northern India from Kashmir to Bengal, Orissa, and Assam extending Eastwards into Burma and the Malaya countries and Westwards into Afghanistan, Baluchistan, Persia and Mesopotamia.

Putikhasa (Himalayan Marmot) :

The *Putikhasa* (*Marmota bobak* muller) has been mentioned in *Apastamba Dharmasutra* (Ap. I. 17.37). Another species of marmot,

Long tailed Marmot (*Marmota caudata*) is also commonly present in India. These marmots are confined to the higher levels of the Himalayas and the highlands beyond. The Himalayan Marmot lives at altitude ranging from 4000 to 5500 m. The Longtailed Marmot is found at levels between 2400 m and 4300 m. Marmots are distinctive in their stout, squat build, short or moderate tails and very small ears. They live in large colonies excavating deep burrows in which they hibernate throughout the winter.

Salavrka (Hyena) :

The *Salavrka* (*Hyaena hyaena*) has been mentioned in *Apastamba Dharmasutra* (Ap., I. 10.19, II. 11.29). The hyena has a dog like build, massive head and fore-body, weak hindquarters, and a heavy dorsal crest of long hairs, sharply defined from the rest of the coat, distinguish the hyena. Its colour varies from cream, buff, or tawny to the grey or dirty white of the harsh scanty summer coat. The Indian hyena has transverse stripes on body and limbs usually well defined, less so in the full winter coat. The hyena is rare in thick forests, abundant in open, where low hills and ravines offer convenient holes and caves for shelter.

According to the account available in *Apastamba Dharmasutra* the cry of *Salavrka*, when heard, causes cessation of study.

Sallaka, Salyaka, Saryaka (Porcupine) :

The *Sallaka* (*Hystrix indica*) has been well accounted in *Sutras* (Ap., I. 17.37; B., I. 12.5; G., XVIII. 25); and *Smrtis* (MS., V. 18; Vas., XIV. 39; YS., I. 7.177). Porcupines form a separate family *Hystriidae* of rodents, easily recognized by their hair, modified more or less completely into spines. The quills on the back are very profuse.

Vrka (Wolf) :

The *Vrka* (*Canis lupus* Linnaeus) has been described in *Baudhayana-Dharmasutra* (B., III. 3.6) and *Manu Smrti* (MS., VIII. 235. 236). The *Vrka* is one of the members of the family *Canidae* having a well-shaped head, long pointed muzzle, large erect ears, deep-chested muscular body, bushy tail, and slender, sinewy limbs. Wolves do not prefer to live in thick forests, they are more common

in bare and open regions. In the barren uplands of Kashmir, Ladak, and Tibet they live as nomads coming down to the valley in winter, migrating with game and grazing flocks to the snow-line in summer.

Vyaghra (Tiger) :

The *Baudhayana Dharmasutra* (B., III. 3.6) and the *Kamsutra* of *Vatsyayana* (KS., II. 6.41, V. 5.16) have the reference of *Vyaghra* (*Pathera tigris*). The *Vyaghra* is a member of the cat family, *Felidae*. The *Vyaghra* is a national animal of India. It lives in humid evergreen forests, in dry open jungle, and in grassy swamps of the terai, while in the Sunderbans it leads an almost amphibious life in a terrain of trees, mud, and water.

Conclusion

Dealing with the foregoing text it may be concluded that the study on wildlife in postvedic period with special reference to *Sutras* and *Smritis* stimulates a spirit of scientific enquiry about the practical wisdom of the ancient Indians relating to wildlife, and the modern scientist gets many of the zoological informations of the Indians at one place and in a systematic manner so that he can test their veracity. Besides being of historical interest, it may widen the existing horizon of knowledge about wildlife biology.

Acknowledgement

Author wishes to express his gratitude to her husband Dr. Ramesh C. Sharma for the help rendered by him in identification of the animals and their zoological names.

Contribution to Psychology in the Atharva Veda

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(Paper presented in the Symposium on "Early Indian contribution to psychology" held in the 74th session of the Indian Science Congress at Bangalore from Jan. 3 to 7, 1987).

Vedas are treatises of knowledge of the very ancient times of India. Out of the four Vedas Atharva Veda is considered to be the fourth and last. Every science and discipline at last on maturity becomes pragmatic and applied so is a truth with the Atharva Veda which is an applied Veda. As regards psychological learning lots of it are found in the Rig Veda which is the first Veda and which is considered by M. Falk¹ as the origin of Psychology in the whole world. But the subject matters of the other three Vedas are theoretical and conceptual in contrast to the practical and applied nature of the Atharva Veda at each step.

The most outstanding feature of the Atharva Veda is its strict psychological nature and approach, which is clear from— firstly its various names, secondly its methodological approach, thirdly its very first Sookht or chapter and, fourthly the observations of its various commentators.² The Atharva Veda is also called by several names

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including the *Brahma Veda* and *Atma Veda*. According to Max-muller, "*Brahma* means originally force, will, wish and the propulsive power of creation. *Atma* means breath or spirit or self. *Brahma* itself is but self.³ *Veda* means knowledge so *Atma Veda* means knowledge or learning about *Atma* or self. Originally the word psychology has been composed of two Greek words Psyche and Logus where psyche means soul or *Atma* and logus or logy means branch of learning. So the Atharva Veda's name *Atma Veda* becomes a synonym for the English word psychology. In the opinion of Satavalekar⁴ Atharva Veda is specifically related to *Atma* and *Mana* and this Veda shows the way to know the individual self and attain psychic energy. Henery Lefever⁵ thinks that the *Rishis* of the Atharva Veda tend to dwell more upon the psychological qualities necessary in the performer of a certain ceremony. Satavalekar, Henery Lefever, Arsh, R. C. Sharma, Singh, Shande etc. have emphasised the psychological nature of the Atharva Veda.

The long tested observations and findings of the *Rishis* are the contents of the Vedas under their respective names as observers i.e., *Dreshta*. The studies of these *Rishis* are so objective, concentrated and strenuous that the Sanskrit word *Tapas* is used for these. These observers were free from bias and dispassionate and were undergone, rigorous disciplinary exercises of realistic observations.

Dr. Durganand Sinha comparing the methodology of ancient Indian and Western psychologists says, "Rather than depend only upon strict objective observation and experimentation, the Indian psychologist has based his conclusions on different kinds of experiences and observations. Before placing any reliance on his experiences, he is expected to undergo a long process of self-discipline. This is a rigorous control but different from the control that we are generally familiar within scientific experimentation. After this discipline is attained, the subjective experiences and observations of such people are used for psychological theory."⁶ Brahma P. Gupta confirms this in such words, "It would be relevant to appreciate the difference between a "*Rishi*" and a "*Muni*" the former was involved in extensive research and evolution of a phenomenon or principle based on his personal and universal observations and testing, while the latter was involved in carrying it further into mass application through exposition to universal

conditions and situations."⁷

In procedure and methodology the Atharva Vedic approach is basically psychological. As the foundation of the Vedantic theory of *Brahma Satyam Jagat Mithya* lies in the Atharva Veda so for the Atharva Veda, *Atma*, psyche or non-material part of personality is of primary importance than its physical aspect. There is psychic harmony in the universe i.e., the individual and universal psyche, "Brahma" are inter-related. When by the Atharva Vedic practices individual psyche feels united with the universal psyche then it becomes enormously energetic. According to Atharva Veda psychic energy can be lost, gained and transferred through various psychic and ritualistic practices. Atharva Veda's challenge is that psyche can control and command matter because the two are one and the same originally. On the applied side Atharva Veda's approach is psychogenic. Whether there is any kind of cure of diseases, control or modification of behaviour and even removal of natural calamity its approach is either purely psychogenic or psychosomatic but nowhere only materialistic. So in methodology Atharva Veda is basically psychological.

Dr. Indra Sen rightly says, "Psychology is a basic trend of Indian culture and deeply embedded in the religious, and philosophical thought and the life of the country."⁸ Again in the opinion of Dr. Devendra Chandra Dasgupta, "The ancient Hindus were thoroughly conversant with the fundamentals of Psychology, and they freely applied its principles in the study of behaviour of men of all ranks from the monarch to the criminal."⁹

It is clear from the foregoing that the psychological applications have been the essential feature of Indian culture and life right from the earliest times of the Vedas which trend and tradition have later been followed by the other ancient documents. Although all the aspects of human behaviour from birth upto death have been covered by the psychological applications of the Atharva Veda, but the most outstanding are—therapeutics (*Bhaisajayani*), education and guidance (*Brahmacharya Shiksha*), state and warfare (*Rajkarmani*), love making (*Strikarmani*), social harmony (*Samanasayani*) and attainment of supernormality (*Paustakani*).

These are dealt in detail as follows :—

Psychological applications to Mental Disorders :

Atharva Veda tries to help man to live full life of a hundred

years so therapeutics naturally came under its scope. The Ayurveda is regarded as the Upveda of the Atharva Veda because it has come out of the Atharva Veda. The Atharva Veda has dealt the topics in very brief and the rest of explanation and elaboration are done by its commentators. It must be made clear that it has discussed the subjects in its own ways prevalent then and one must not expect to find the modern terminologies in them. However we shall try to discuss things in modern terms as far as possible. Excluding the somatic and medicinal approaches we are going to discuss its psychogenic approach to mental disorders. There are sound theoretical foundations regarding the concept of mental abnormality, nosology, symptomatology and therapy.

(A) Abnormality, Nosology and Symptomatology :

Human personality on the physical side has three components or Gunas as Vata, Pitta and Kapha according to (Atharva Veda) A. V. XIII/4/29, 33. These three Gunas are in every human body since birth varying in different degrees. But when there is some extraordinary increase or decrease in any of these, it gives rise to different diseases according to A. V. 1/12/3. The mental personality also constitutes three Gunas or Vritis— Sattav, Rajas and Tamas according to A. V. I/1/1, and X/8/43. These three Gunas are in Manas or mind of every being since birth and they try to keep equilibrium. According to A. V. VIII/2/1, 9, 12, the corruptions or Doshas of Rajas and Tamas i.e., to much increase or decrease in degree) give rise to mental abnormality. The human personality at any stage on physical and mental planes is a matter of degree combinations of Vata, Pitta, Kapha and Sattav, Rajas, Tamas respectively and their too much degree deviations make it disordered physically or mentally.

Nosology as we find today is not given in the Atharva Veda and the diseases are given at different places in brief. But we can classify the mental disorders into three categories as follows—

- (a) Severe disorders— (1) Unmad (insanity), (2) Grahi (seizure or hysteric fits), (3) Apasmar (epilepsy) (4) Bhaya (fear, phobia), (5) Manaspap (schizophrenia paranoid type) and (6) Pap Bhavna (guilt and inferiority feeling).
- (b) Mild ailments— (1) Krodh (rage), (2) Irsha (jealousy), (3) Moh (eroticism), (4) Dushwapan (evil

dream) and (5) Shrap (compulsive evil suggestion).

- (c) Health and Integration— (1) Medha Vardhan (intelligence and memory improvements), (2) Pustikani (ego energising) and (3) Samanasayani (social integration).

The category of severe disorders, consists of those abnormalities which range upto the highest degree of deviations from normality and includes psychoses and neuroses in the modern terms. The category, mild ailments consists of those abnormalities which are mild in severity and roughly include mild neuroses, and characterological defects. The last category of health and integration includes mental health and integration devices both at individual and social levels.

The Atharva Veda is very poor in the description of symptoms and diagnosis. A few points of symptoms are discussed briefly in symbolical language here and there in between the therapeutic processes which are dealt in detail. The descriptions of Unmad (insanity) is given in A. V. VI/2/1-4; of Grahi (seizure) in A. V. II/10/628, II/9/1, VIII/2/12, XII/3/18 and VI/113/1, 3; of Apasmar (epilepsy) in A. V. VIII/1/3, 4, 6, 7, 16, 18-21, XIX/36/6, II/4/2, VI/105 and 1/22; of Bhaya (phobia) in A. V. II/15, VI/40, XIX/14, 15, IV/25 and VI/112; of Manaspap (Schizophrenia paranoid type) in A. V. VI/45 and of Pap Bhavna (guilt and inferiority feeling) in A. V. 1/10/1-4, I/31/2, II/12/5, II/28/1, III/31/11, IV/23/1-7, IV/24/1-7, IV/25/1-7, IV/26-29, V/30/4, VI/26/1-3 VI/96/2, VI/97/2, VI/113/1-3, VI/115-120, VII/42, 43, VI/65/2, VII/112, 117/1, VII/115, 120/1-4, X/1/12, X/3/8, X/4/22, XI/6/1-23 and XI/2/40. Among the mild ailments Krodh (rage) is described at A. V. VI/42/1-3 and VI/43/1-3; Irsha (jealousy) at A. V. VI/18/1-3, VII/74/3 and VIII/45, 46, 47; Moh (eroticism) at A. V. III/21/4, III/25/6, III/139/1-3, VI/130/1-4, VI/131/1-3, and VI/132; Dushwapn (evil dream) at A. V. IV/5/1-7, IV/17/5, VI/46/1-3, XIX/9/2, 3, VI/100, 101, XVI/5/1-8 and XVII/6 and Sharp (curse or evil suggestion) at A. V. II/7/1-4. VI/37/1-3, and VI/59/61, 95, 67. Under Health and integration, Medha Vardhan (intelligence and memory improvement) is dealt in A. V. I/1/1-4, VI/108/1-3, VII/61 and VII/67; Paustikani (Ego energising) in A. V. II/12/1-8; II/17/1-7, V/10/1, VI/38/1-4, VI/41/1-3 and XI/8/4; and Samanasayani (social integration) in A. V. II/30/1-5,

III/30/1-7, VII/38/1-5, VI/42/1-3, VI/64/1-3, VI/73/1-3, VI/94/1-3, VI/102/1-3, VI/52/1-2, I/15/1-4 and III/8/1-6. (The detailed descriptions of these abnormalities are found in chapter third of the author's book, "Psychotherapy in India" (from Vedic to modern times).

(B) The Atharvan Psychotherapy

We have seen that the Atharva Veda's theory of psychic disorders is psychogenic. Coming to the therapeutic side we find that the Atharva Veda has made Atharvanic (psychological) and Kausik (somatogenic) approaches for both psychic and somatic disorders. Out of these we are concerned here with psychotherapeutics, which incidentally is its widely made approach. The Atharva Veda has also applied Manas Chikitsa (psychotherapy) to the cure of physical diseases, but our discussion will confine only to its use for psychic disorders discussed above. Depending on the nature of psychic abnormality and to overcome the drawback of space, time and resources the Atharvans had developed various kinds of therapies. At A. V. XI/4/16 the kinds of therapies are broadly described as— (a) Atharvanic (psychotherapy), (b) Angirasi (endocrine therapy), (c) Daiviya (divine and naturopathy) and (d) Manushayaja (medicines prepared by man). These have further varieties. But it is difficult to make a clearcut classification of the therapies because they often include the feature of one another e.g.; in almost all kinds of therapies some elements of suggestion and reeducation are there. Any way these are classified as follows :

(a) *Identical therapies* (Atharvanic i. e., Manas Chikitsa).

- (1) Mantra Vidya— (a) Samkalp (auto-suggestion or self-hypnotism)
- (b) Sadesh (hetero-suggestion)
- (c) Samyashikaran (hypnosis)
- (d) Ritualistic therapy (drama and demonstration).
- (e) Brahma Kavach (defensive belief)

(2) Utarna (transference)

(3) Ashvasan and Upchar (persuasion and desensitization)

(4) Daiviy Havan Chikitsa (spiritual healing)

- (5) Prayaschittani— (a) Suekarokti (confession)
 - (b) Tapa (penance)
 - (c) Balidan (sacrifice)
- (b) Non-Identical therapies (Kausik i.e., Bhautic Chikitsa)
 - (1) Angirasi (endocrine therapy)
 - (2) Daivyaprakrat (divine and natural such as Jal Chikitsa (hydro therapy), Vayu Chikitsa (air-therapy), Agni Chikitsa (heat therapy) and Saur Chikitsa (solar therapy))
 - (3) Manushyaja (medicine prepared by man)

The identical therapies mean psychological therapies. In Rig Veda X/97/22 Aushadhiyan (medicines) speak to king Soma that a true Vaid must be Brahmagyani i.e., knowing Atma and only he can cure diseases. Gopath Brahman 3/2 and Aitraya Brahman 5/33 say that Vani and Manas are the two sides of a man and the knowledge of Rig Yajur and Sam Vedas energise and purify Vani while Atharva Veda energises and purifies Manas. The A. V. XI/4/16 clearly shows that without Manas energy no other therapy such as medicine prepared by man or gods and body endocrine therapy work. The Atharva Veda propounds that the psyche has the capacity to cure and correct the psyche whether one's own or others. A. V. XI/4/1-26 describes different aspects and energies of psyche or Manas and its 16th Mantra clearly propounds that all sorts of therapies and medicines do not effect without the motivated Manas.

Coming to the description of therapies, a Mantra is a silent or loud pronounciation of words in poetry, prose or syllable with definite meaning and psychic energy in itself. There are two kinds of Mantras-Vedic and Tantrik. The Vedic Mantra being in Sanskrit the meanings are most important in them and they work through sound, psychic and atmic energies. The Tantrik Mantras are very short and sketchy may be in one syllable called Bijakshra or in figures and graphs called Yantra and work through physical and cosmic energies. Its Samkalp type is dealt in A. V. XI/8/4, II/1/9, XIX/52/1, VI/15/1-3, I/34/2-3, VI/46/1-3 and at so many other places not only for the cure of diseases but also for achieving wordly gains. It is like auto-suggestion of modern psychotherapy.

Sadesh is hetro-suggestion and used in A. V. VIII/1, II/10/6, 8, VI/42, 43, VI/18/1-3, III/25/1-6, VI/101 and V/34/4 for different mild ailments. Samvashikaran (hypnosis) is used in A. V. IV/13/6, 7, VII/13/6, III/8/6 and III/1, 2. Rituals are the indirect suggestions conveyed symbolically through demonstrations. They are used very widely not only for the cure of diseases but for several other purposes. Brahma Kavach is a defensive belief created psychically for safety from illness, enemies and calamities. The A. V. V/10/1-8 and VIII/2 are its examples. Ritualistic therapy and Brahma Kavach have no comparison in modern psychotherapy in any form.

Utarna (transference) is a process of transferring or sending the symptoms of ailments to other objects or persons for according to the Atharva Veda both psychic and physical symptoms can be transferred to animate and inanimate objects. Arsh¹⁰ has nicely commended this method of the Atharva Veda. The A. V. II/7/5, V/14, IX/2, X/1, VI/26, 45, VI/112 and II/29 are a few examples of it. Ashvasan and Upchar (persuasion & desensitization) have been used for curing psychic disorders as essential preliminary practices supplementary to various other therapies. These are supportive devices. The trend of offering and prayer to different gods and goddesses in order to achieve something or to cure diseases which started from the Rig Veda has also been maintained by the Atharva Veda in the form of Daiviya and Havan Chikitsa (spiritual healing). The A. V. III/11/1, XIX/38/1-3, and XX/9/6 show that not only known but also unknown diseases and even consumption can be cured by it. The A. V. III/40, VI/113, VI/132 are a few examples of it. Prayaschittani is a unique and major practice of the Atharva Veda. The hymns are more than fifty and broadly deal with Pap Bhavna (sin), Sharp (curse), delinquency, ego energising etc. Its three kinds are Suekarokti (confession), Tapa (penance) and Balidan (sacrifice of monetary and inanimate objects). Confession is also a practice in Christianity. Tapa is a sort of self punishment and adjustment and Balidan is based on the theory of give and take. Prayaschittani practices relieve ego of the burden and make it more active and energetic to work. A scientific survey of the indigenous practitioners of Bhoot Vidya conducted by the author in U. P. and Rajasthan provinces of India has revealed that it is still efficacious but scantily practised psychotherapy. Their detailed description and comparison with modern psychotherapies are given in the chapter fourth of the author's book, "Psychotherapy in India" (from Vedic to modern times)¹¹.

II. Psychological applications to education and guidance :

Now coming to the field of education, this process in ancient India was so advanced that students from different countries of the world used to come to seek education in the famous universities of Taxila (1500 B. C.) and Nalanda (7th century A. D.). It was so perfect that while modern students are unable to memorise even a few answers and resort to mass copying in the examinations, the ancient students were able to memorise even the huge voluminous four Vedas.

The works of scholars like Devendra Chandra Dasgupta, Veda Mitra, A. S. Altekar, A. L. Mudaliar, S. K. Das, R. K. Mukerji, F.E.Key etc. have highlighted the different aspects of ancient Indian education. But the more remarkable in the present context is D C. Dasgupta's "Educational Psychology of the ancient Hindus." In the preface of this he writes, 'That the ancient Hindus possessed as they were of a thorough knowledge of educational psychology based their teachings on sound psychological principles cannot be gainsaid.'¹²

The factor of individual difference in mental capacity has been emphasised right from the Rig Veda. "Friends possessing eyes, possessing ears, were (yet) unequal in mental apprehension."¹³ Garuda Purana, Nyaya Sutra of Gautam, Jainism's Parvamimansa Sutra, Asvaghosa in Mahayana literature, Kautilya in Arthasastra, etc. have talked of individual differences in intelligence, in mental abilities and emphasised its assessment before imparting education or assigning job. Vishnusharma in Panchtantra says, "But it was necessary to test your intelligence."¹⁴ Ancient literature is full of such instances.

Contrary to modern system there was very intimate contact of teacher and taught. Atharva Veda emphatically says, "At the time of admission ceremony (*Upanayan Sanskar*) the teacher (*Acharya*) adopts the student in his womb like a mother and keeping him for three nights he gives him the second birth at the time of education completion ceremony (*Samvartan Sanskar*) when even the high scholars (*Devatas*) come to have the auspicious glance of the new graduate (*Snatok*)."¹⁵ Here the three nights mean the

three stages of elementary, intermediate and university education through the dark ignorance of which the teacher guides the student protectively, personally, theoretically and practically. There used to be three kinds of graduates—theoretically learned (*Vidya Snatak*), practically trained (*Vrat Snatak*) and both learned and practically sound (*Vidya—Vrat Snatak*). Thus learning with practical conduct was the ideal followed and the conduct of the teacher was a major influencing factor."¹⁶

In ancient times the environment factor in doing a particular job was considered of primary importance. So for carrying education the calm, undistracting and healthy atmosphere of forest far away from home and public worries was usually selected. Human factor of concentration and distraction was applied to education and the potentialities of the student were given free flow to develop in full.

The elementary education was compulsory, the intermediate was obligatory and the higher was optional allotted after strict educational and vocational guidance. The teacher of higher vocational learning never imparted training to the person not having aptitude for that trade.¹⁷ The teacher preferred to live and die with his art and learning of his trade rather than impart it to the undeserving one. According to D. C. Dasgupta, "The modern ideal and practice of applying sound psychological principles to vocational education were in vogue in ancient India." (Ref. p. 183). "The ancient Hindus not only knew that specific skill and abilities are of essential necessity for each occupation—high or low, but they also applied the scientific method in directing the vocational selection of their children." (p. 201).¹⁸ The citizens, the parents, as well as the city supervisors took keen interest in vocational counselling. As a test for the guidance the teacher asked the scholars to make certain demonstrations of their skills before proceeding to their courses of study. For example when a group of princes went to learn archery from Dronacharya in the Mahabharata times, he put a clay bird on a tree and asked them to pierce the arrow into the left eye of the bird. Calling one by one on the bow he asked, what he was perceiving. Everyone described so many visible things but Arjun said he is seeing only the left eye of the bird. Thus only Arjun got selected for the vocational training of the Archery. Various such devices were applied by the technical teachers in ancient India, and

their counselling was the final authority.

III. Psychological applications to state and warfare :

Another remarkable field in which psychological application is found is state affair and warfare. The Atharva Veda Chapters VI/30 and XIX/37 lay down specific personality traits of a monarch.¹⁹ What should be the king's behaviour in the assembly of ministers and how can he be a popular king, are described in the Vedas. The later literature like Ramayan and Mahabharata specifically depict the qualities, behaviour, duties and functions of a popular king. The stories of the Panchtantra illustrate the varieties of kings functions to be taught to the princes. Through these the psychological, maxims of behaviour were taught such as—our enemy's enemy is our friend, the affectivity and postivity of a false suggestion increase with the number of pronouncers, how certain behaviour patterns give rise to positive friendship and how certain behaviour patterns creat rift and enmity in friends, hereditary characteristics cannot be fully and permanently changed and prior testing and small scale experimentation are necessary for all actions. Chanakya Niti and Bidur Niti give behavioural guidance for the adoption of kings, administrators and commons.

The famous Hitopadesh (directions for beneficial behaviour) are psychological suggestions for the adoption of ideal and utilitarian behaviour of the general public. Atharva Veda Mantra 12/1/45²⁰ describes how the people of various castes, languages, religions and customs in a state should live united for a common cause. Rig Veda's last Sukta (191) inspires for a familial and social integration and harmony. These are also applicable to present day Indian conditions.

Atharva Veda III/1/22¹ asks to create confusion in enemy and Kaushik Sutra 14/7 shows how to hypnotise the enemy army. The most interesting is the incinent of Arjun's neurosis in the Mahabharat war which is well depicted in the famous Gita. In the opinion of S. K. Rama Chandra Rao, "It is a story of skilful and successful counselling; and what follows focusses the attention on this particular aspect of this great book, as the modern ideas of guidance and counselling are amply illustrated there."²²

Arjuna had developed a pathological state which in yogic

terminology was the hyper increment of *Rajas* (erotic) *Guna* and reduction of *Tamas* (thenatos or destructive) *Guna*. All the three *Gunas*—*Sattav*, *Rajas* and *Tamas* exist in everyone since birth but their degrees vary every moment according to the need and press. For a warrior's role the dominance of *Tamas Guna* over *Rajas* is essentially needed.

In the terminology of Ayurvedic psychopathology Arjun developed Unmad (hysteria) of Pitronmad type.

Lord Krishna at once picked up the method of Gyan Yoga because this was the only method suitable for the rational type Arjun and the situational need. He re-educated, explaining the true nature of the self as immortal and independent of the mortal body and wordly family relations. Thus diverting his attention to the metaphysical standpoint Krishna drove out Arjun from the shrinked ego involvement in the conventional relations of kith and kin. The range of ego broadened. Thus the degree of *Rajas Guna* at once depressed and the press of the war field shot up the *Tamas Guna*. And this *Tamas* may not be blind and crude so the *Sattav Guna* was also increased and the state of *Sthitaprijnya* (psychological equipose) was established in Arjun. His hysteria getting cured, he fought hard and won the battle.²³

Arjun's case is similar to the first world war time hysteria of the great generals which led to the discovery of psychogenic view point in mental disorders. Certainly if no family and ego involvement is there, the warrior does not feel war stress and anxiety and gives a devoted fight.

So decreasing the pathological state of *Rajas Guna* and increasing the resultant *Tamas Guna* is a Yogic psychopathological therapy for war time neurosis.

IV. Psychological applications to Erotic Behaviour :

The next field of psychological application is the erotic and sexual behaviour which has been regarded such an essential pious activity of man that mythologically a god of sex (*Kama Dev*) has been assigned to be incharge of this function. *Atharva Veda* has

a big group of hymns called *Strikarmani* (pertaining to female activity) the main theme of which is, how to behave to achieve the love object (male or female). Commentators of the Atharva Veda like, W. D. Whitney, Maxmuller, Griffith, Von Roth, Sayan, Kesav, Satavalekar, R. C. Sharma agree that Atharva Veda Sooktas (Chapters) I/34, II/30, III/25, VI/8, 9, 102, 130, 131, 132 and VII/38 specifically deal with winning the beloved. Max Muller uses the phrase— "The entire mental condition of the maiden and perhaps also her utterances shall be altered." "Thus the mind of the woman shall not be able to free itself from her lover."²⁴

Leaving the minor ancient literature aside we make reference to Kama Sutra of Vatsyayana in which ways of approaching loved object, of attracting one and ways of having outmost pleasure have been dealt along with conceptual considerations of the instinct of sex.²⁵

V. Psychological applications for Supernormal Behaviour :

Lastly we now come to the psychological applications for the attainment of supernormal behaviour the instances of which so often fill the ancient Indian History. Right from Vedic times it is a common concept that, human personality is so modifiable that by adoption of proper practice and behaviour patterns it can attain super-normal state the opposite end of abnormality. From normality Yoga has equal excess to abnormality and supernormality. Its design starts from the smallest modification of reflex action, goes through unconscious complexes (may be of past lives) and reaches upto supernormality and *Moksha*.

There seems a general misapprehension that yoga means only *Asana* and *Pranayama*. These are the two out of eight stages of highly technical Patanjali Yoga which are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahar*, *Dharna*, *Dhyana* and *Samadhi*. These stages have relevancy to the Yogic model of man which have five composite functional systems—*Annamaya*, *Pranmaya*, *Manomaya*, *Vigyanmaya*, and *Anandmaya* Koshas or layers. The practices of— *Yama*, *Niyama* and *Asana* cover conditioned and somatic behaviour of *Annamaya kosha*, *Pranayama* cover functional side of *Pranamaya* nerves, *Pratyahar* cover complexes of *Manomaya kosha* *Dharna* and

Dhyana cover knowledge stuff of *Vigyanmaya kosha* and *Samadhi* cover blissful state of *Anandmaya kosha*. Thus yoga modifies whole of conditioned, physical, nervous and psychic components of human model. Each of the eight stages of Patanjali yoga has further advanced techniques most of which are not taught by the yogis to the common man. They require long arduous practice which devoted yogis can do.

By the practice of *Swarvigyan*, a technical training about the science of breath taught by Shiva to Parvati, the common man can get success in life to a remarkable extent. By the awakening of *Kundalini* different supernormal states of behaviour are attained. Patanjali²⁶ describes the various supernormal Siddhis which by the practice of higher Ashtang yoga are achieved. In addition to this, psychological applications to the religious behaviour of man have been elaborately made by so many religious sects from time to time e.g., Buddhism prescribes to have minimum wants so that stress and frustrations may not effect. But the yogic psychological applications for the achievement of supernormality in behaviour is certainly an advancement to the Western psychology.

Conclusions :

In view of the above it can be said that the nature and approach of Atharva Veda is strictly Psychological and the psychological applications in it have been made in the fields of psychotherapy, education and guidance, state and warfare, love making, supernormality and religion.

Lots of psychological learning is there imbibed in Atharva Veda and ancient literature and even in folk lore which are full of messages to govern the life and social behaviour of man and also convey useful guidelines for the socio-economic development. Dedicated studies and devoted efforts to collect, analyse and disseminate the material in scientific perspective can throw light on many important psychological teachings of Rishis and Munis which have value content in the present socio-culture framework. Such initial pursuit will not only suggest hypotheses, ideas and models for the new modes of experiments but will provide new theories for integrating some conflicting and chaotic conclusions of modern psychology.

Scholars like Gardner Murphy, Abraham Maslow, Gordon Allport etc. feeling the inadequacy of modern psychology are turning towards the oriental intellectual heritage for better insight and understanding of the non-physical aspect of man in which India can definitely contribute to a great extent. Before they find out something, it becomes imperative on Indian psychologists to explore and present more worth while systems of psychology to the world.

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Book Reviews

1. SHRIMAD BHAGAVAD GEETAA. (A Psychological Commentary for Spiritual Seekers and Psychic Sufferes.) B. S. Goel;—Third Eye Foundation of India (No. 33 New Colony, Kurukshetra, Haryana) New Delhi 1986. XXI + 136 pages + 4 colour plates, Price Rs. 40.

In his "Introduction" to this book, the author himself brings up the justified question : "Why a new commentary ?", considering that so many of them already exist. He argues that, while most of these commentaries, both ancient and modern, reflect a scholarly bent to mind, only few of them are written by "God-realised" persons who can draw on their own experience, having actually followed right to its goal one or the other of the paths to spiritual liberation as they are described in the "Gita". He claims that he himself, by the grace of his "Guru" similar to Arjun, has faced the battle of Kurukshetra within himself and has come through it as a "realised Soul".

As a second justification for his writing the book, he mentions the need for a commentary which is written in "the most modern and easily understandable psychological language of our times" and with particular stress "on understanding the problems of all those who are either suffering from emotional troubles or feeling some difficulty in pursuing the spiritual path", and which, at the same time "avoids...giving a purely religious colouring to the teachings of

Bhagavad Geetaa."

One further advantage of this commentary, which the author himself has not mentioned, is that, by his long professional experience in compiling and-editing educational textbooks, he has mastered the art of presenting his material according to all the insights of modern "Learning Theory", so that it can easily be taken in, retained and assimilated by the reader.

Right at the outset, he delineates the course he is going to take, actually closely following the outline of the "Gita" itself, the chapters in the commentary each corresponding to the chapters in text. Then, at the beginning of each chapter, he skilfully sums up what has already been presented and links it up, in a way that stimulates the reader's continuing interest, with the subject to be dealt with next. Every opportunity is taken, though in a quite inobtrusive way, to stress the basic truth of the "Gita", namely that, what man commonly considers as "reality", i.e., his own body and mind and the material objects and fellow human beings of this world to which he so readily attaches himself, are just the result of "Maya", produced by the great "Shakti", and that the only true aspect of man is the invisible "jiva" which, in its turn, is one with "Shiva", the Cosmic Consciousness. Furthermore, he again and again repeats that "All yoga basically means the disconnection of the individual consciousness from the bondages of the mind and maya on the one hand, and its linkage with the Cosmic Consciousness (Lord), which is its source as well as goal, on the other hand."

The many different approaches offered by the "Gita" for gaining this essential insight, for attaining liberation from the chain of re-births and for merging with the ultimate one are explained and commented upon in a language that can indeed be easily understood by all educated people, even if they are not particularly familiar with the teachings and terminology of ancient Indian philosophy. The author actually points out repeatedly that the teachings of "Gita" are the universal and timeless nature, not tied to any one religion, in particular the Hindu background. He shows his broad and tolerant understanding and acknowledgement of other religions by quoting passages from the New Testament of the Bible and also by referring to Mohammedan and Buddhist teachings. Quite

frequently, apt examples and illustrations taken from everyday life or even from science, are offered for elucidating some point more effectively.

Again and again, parallels are drawn and differences pointed out between, on one hand, the road to eternal salvation, as Indian tradition prescribes it and, on the other hand, Western systems of psychology and psychotherapy.

The reviewer perceives the main weakness of the book : The author, having himself made the acquaintance— both in theory and practice — of Freudian psychoanalysis, refers almost exclusively to the theories and terminology as formulated by Freud himself. He does not comment upon the fact that, by now, in the Western world, Freud's theoretical framework is by no means any longer the only and not even the most relevant system of psychology and psychotherapy. Many of his teachings have become questionable or even obsolete in the course of years. One finds many sincere and learned efforts to transcend the materialistic limitations of Freud's view and to penetrate to deeper and more "real" levels of human "psychology", where man's individual existence in the temporal world has its links with an everlasting and universal "Reality". This lack of up-to-date information on the further advances in Western psychology would certainly disqualify the book for acceptance by a Western public.

Apart from this and a few other, more formal drawbacks, however, the whole book is written with commendable clarity, and it presents a mature and well-balanced view. As far as Indian readers are concerned, one can foresee that the benefits which many of them will derive from this book will justify the author's endeavour by its fruit.

Dr. (Miss) E. Hoch
Retired Prof. of Psychiatry
Dr. med., Specialist for
Psychiatry, EMH, Switzerland

II. *Karma and Rebirth in Classical Indian Traditions* : Wendy Doniger O'Flaherty; Moti Lal Banarsi Dass, Bungalow Road, Jawahar Nagar,

Delhi-7; 1983; PP. 343; Price Rs. 100.

Under the sponsorship of the American Council of Learned Societies and the Social Science Research Council two conferences on 'Karma' were held in America in 1967 and 1978, the deliberations of some outstanding scholars of these conferences constitute this book.

The most important theory of Indian Philosophy, Karma, which plays a vital commanding and decisive role in the culture and life of India has been dealt in full details. In the introductory and first out of twelve essays the compiler Wendy Doniger O'Flaherty presents the Vedic and Puranic background of the theory of Karma which is followed by the studies of Karma in Mahabharat by J. Bruce Long, the Dharmasastras by Ludo Rocher, the medical text books by Mitchell G. Weiss and the Tamil tradition by George L. Hart, III. In the second part, the Buddhist and Jaina thoughts on Karma have been explained and examined by Gananath Obeyesekere, James McDermott, William Stablien and Padmanabh S. Jaini. The third part constitutes the last three essays by Karl H. Potter, Wilhelm Halbfoss and Gerald James Larson on the theory of Karma as maintained by some systems of Indian Philosophy. The book brings forward all deeper issues connected with definitions, approaches for the against, conflicting concepts and theories of Karma and rebirth. The various chapters respond to one another in a reformulation of questions that the volume presents but does not pretend to settle. Thus no solution to the paradox of Karma is reached.

It is a matter of appreciation, that western academia has devoted sufficient time and energy on the basic issue of human Karma, action. The book brings all available views on Karma and rebirth in one volume and as such it will be of great use to the students of Philosophy as well as of Psychology and Sociology, because the last chapter has nicely dealt the sociological and psychological aspects of Karma.

Dr. R. P. Atreya
Saraswatinagar.

The following candidates were awarded Ph.D. degree in April 1987 convocation of Gurukula Kangri Vishwavidyalaya.

Sl. No.	Name	Subject
<i>Sanskrit Literature</i>		
1.	Smt. Sushma	बृहत्त्रयी और लघुत्रयी पर वैदिक प्रभाव ।
2.	Sri Keshev Pd. Upadhyaya	महर्षि दयानन्दकृत यजुर्वेद भाष्य के प्रथम दस अध्यायों का व्याकरण की दृष्टि से समालोचनात्मक अध्ययन ।
<i>Philosophy</i>		
3.	Sri Dayanand Sharma	सांख्य शास्त्र और चरक संहिता-एक दार्शनिक तुलनात्मक अध्ययन ।
4.	Sri Namdev Dudhate	शंकराचार्य, मध्वाचार्य तथा दयानन्द का तुलनात्मक दार्शनिक परिशीलन ।
<i>Vedic Literature</i>		
5.	Sri Rameshwar Dayal Gupta	जीवात्मा के वेदप्रतिपादित स्वरूप की विवेचना ।
6.	Km. Kamjit	महर्षि दयानन्द के वेदभाष्य के परिप्रेक्ष्य में इन्द्र देवता का अध्ययन ।
<i>Ancient Indian History</i>		
7.	Sri Kewal Krishna	पूर्व मध्यकाल में राजनीतिक संस्थाएं ।

PRAYER

य एकोवर्णो बहुधा शक्तियोगाद्
 वर्णानेकान् निहितार्थो दधाति ।
 वि चैति चान्ते विश्वमादौ स देवः
 स नो बुद्ध्या शुभया संयुनक्तु ॥

He who is one and undefined, who by His manifold power, assumes many forms not for His own sake, creates the universe in the beginning and, in the end, withdraws the whole of it (into Himself), may that God link us with a good intellect.

—Svetasvatara Upanishad IV. 1

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The manuscripts submitted for publication in the Vedic Path should contain some definable contribution to the field of Vedic, Indological and Scientific knowledge, covering the disciplines-Vedas, Indian Culture, Religion, Ancient History, Philosophy, Psychology, Medicine, Yoga, Linguistics and Ancient Applied Sciences.

1. Short and quality articles of below twenty pages, one side typed (double space) including complete references, are preferred.
2. Original and meaningful illustrations are allowed not exceeding one printed page of the journal.
3. All major headings should be capitalized and left handed. The sub-heading should immediately follow the text.
4. Capitalize the titles of tables of the size adjustable in the journal.
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THE VEDIC PATH

*(Formerly the Vedic-Magazine, old organ of
Gurukula Kangri Vishwavidyalaya, 1906-1935)*

QUARTERLY JOURNAL OF VEDIC, INDOLOGICAL
AND SCIENTIFIC RESEARCH



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Single Copy : Rs. 6.00, Dollar 1, Shillings 9

Annual Subscription : Rs 25.00, Dollars 6, Pounds 8

Authors of the articles in the Vedic Path are responsible for their views which do not bind the editor or the Gurukula Kangri Vishwavidyalaya, Hardwar.

Published by : Dr. Virendra Arora, Registrar, G K. Vishwavidyalaya, Hardwar.

Printed at : Om Printers & Stationers, Jwalapur (Ph. 300)

THE VEDIC PATH

Quarterly Journal of Vedic, Indological
and Scientific Research

Gurukula Kangri Vishwavidyalaya, Hardwar (U.P.)

Vol. XLIX No. 4

March 1987

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Editorially Speaking

Indian Scriptures Prohibit Early Marriages

Vedas being the eternal guides to humanity in all walks of life, the concept and function of marriage has naturally come under their purview. The topics like age, family, physique and nature of the bride and bridegroom, their willingness, residing place and duties towards each other and the offsprings have all been discussed exhaustively. Looking for the prescribed age of marriage we find the Rg Veda 2/35/4 mantra mentioning, "the girls of 20 to 24 years accomplished with good education and vows of Brahmacharya win to us (the bridegroom) who are one and a half or two years older than her and have attained the complete knowledge, discipline of Brahmacharya and good merits and are in blooming youth, in marriage according to their choice, like the river waters which go to the ocean."

Here a reference from the lawful authority Manusmriti 3/2 is also worth quoting which dictates, "After completing systematically the study of 4 Vedas or 3 Vedas or 2 Vedas or one Veda with observance of the discipline of continence and strictly having observed the rules and practice of Brahmacharya without any failure the man and woman enter into the life of householding affairs."

The above two dictums make it crystal clear that Indian scriptures strictly prohibit the marriages between the immatured personalities before the observance and completion of the Brahma-

(IV)

charya upto 25th year of age. The other scriptures also follow the same basic trend of Indian culture.

In spite of the above, the unignorable fact exists from the past several centuries that the marriage of early age persons are held in some backward and illiterate groups which is no doubt a great social evil. It is anti-Vedic culture. Like every evil, the evil of child marriage also came into existence and developed under the duress of circumstances. History is evident, they used to come during the middle ages invaders from central Asia to loot the riches of India. Soon they were tempted to establish their kingdoms.

As no woman-folk came with the invading armies who after remaining in India naturally felt need for sexual gratification and marital relations for which the easy adopted course was to take possession of the unmarried girls by force from their parents. Such a state of snatching the girls from parents by the invading soldiers went on from time to time for centuries and the helpless people were compelled by these circumstances to ignore the cultural ideal age of marriage and adopted the practice to get their girls married at the earliest possible age in order to save them from the invaders because there were few chances for the married woman to be possessed by them. The evil of child marriage went on developing as an easy way but the educated intelligentsia never followed it and now it is mostly over.

Customs, however absurd may be, persist and resist extinction giving rise to some sort of taboo and this is still there in a few people belonging to the backward tribes. They observe child marriages. Such people are neither aware of the present day negative aspect of the early marriage system nor do they know the Vedic cultural viewpoint. Hence reeducation of these people on the evil, uselessness and Vedic prohibition of early marriage is still the social need of the day.

The Vedic Path, Vol XLIX No. 4, March 1987
 Qua. Jour. : Vedic, Indo. & Sci. Research

Prithivi Sukta

*Dr. Satyavrata Siddhantalankar**

The Earth as Mother

The Prithivi Sukta a Chapter of the 12th Kand of the Atharva Veda, deals with the Earth (Bhoomi) as our benefactress. Man from the beginning of history has his social and cultural roots grounded in the Earth he associates himself with his birth. He praises the hills and the lakes, the rivers and the forests he has grown up with. This is his motherland, and his home in that land is his 'home, sweet home, there is no place like home'.

The Sukta reminds one of the feelings one develops with one's Motherland. Out of such emotions spring forth the songs as 'Vande Mataram'—the national song of our motherland—India.

Here is what the Atharva Veda says about the earth—one's motherland—or the land of the state-Rashtra one belongs to. Consequently, some have styled it as a Rashtra Sukta.

सत्त्वं बृहत्, ऋतं उग्रं, दीक्षा, तपः ब्रह्म, यज्ञः पृथिवीम् धारयन्ति ।
 सा नो भूतस्य, भव्यस्य पत्नी, उरुं लोकं पृथिवी नः कृणोतु ॥ १ ॥

Truth which by its very nature is great', Righteousness which

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by its very nature is irresistible, Devotion or Devotedness, Hard labour or Perseverance, Determination to be great, but all the same willingness to sacrifice one's narrow interest these are the virtues that sustain the Earth or a State. 1.

असंबाधं बध्यतः मानवानाम्, यस्याः उद्धतः प्रवतः समं बहु ।
नानावीर्याः ओषधीः या विभर्ति, पृथिवी नः प्रथतां राध्यतो नः ॥ २ ॥

Let the Earth inspire the intelligence of men to rend asunder the obstacles that obstruct their ambitions to level down her unevenness in the form of high and low surfaces, even though there be abundance of smooth planes. The Earth bears herbs of various virtues. Let the Earth spread out for us and fulfil our needs. 2.

यस्यां समुद्रः, उत सिन्धुः, आपः, यस्यां अन्नं, कृष्टयः संबभूवुः ।
यस्यां इदम् जिवति प्राणत् एजत् सा नो भूमिः पूर्वपेये दधातु ॥ ३ ॥

On whom rest the ocean, the rivers, the waters of wells, the tanks and the lakes; On whom grow grains and other agricultural produce; On whom exist all that breathe and move—let the Earth place us also in the hands of the Lord who has already granted protection to those who deserve it, even before they are born. 3.

यस्याः चतस्रः प्रदिशः पृथिव्याः, यस्यां अन्नं कृष्टयः संबभूवुः ।
या विभर्ति बहुधा प्राणत् एजत् सा नो भूमिः गोषु अपि अन्ने
दधातु ॥ ४ ॥

The Earth, to whom belong the four quarters—the East, the West, the North, and the South; On whom all grains and agricultural produce grow; who bears the innumerable beings that breathe and move; Let that Earth place us in the midst of plentiful lands growing food and kine yielding milk. 4.

यस्यां पूर्वं पूर्वजनाः विचक्रिरे यस्यां देवाः असुरान् अभ्यवर्तयन् ॥
गवाम् अश्वानाम् वयसः च विष्टा भगं वर्चः पृथिवी नो दधातु ॥ ५ ॥

The Earth, on whom people in olden times attained achievements; the Earth in whom the divine forces defeated the evil ones; the Earth where the kine, the horses, the birds found their habitat—let that Earth grant us fortune and brilliance. 5.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतः निवेशनी ।
वैश्वानरं विभ्रती भूमिः अग्निं इन्द्र ऋषभा द्रविणे नः दधातु ॥ ६ ॥

Fulfilling the needs of everyone, holding within herself all kinds of riches, firm and stable, containing gold in her entrails, repository of all that moves and has its being, bearing fire within which is useful for the whole of mankind, let the Earth, whose Lord is Indra, assign us wealth. 6.

यां रक्षन्ति अस्वप्नाः विश्वदानीम् देवाः भूमिं पृथिवीं अप्रमादम् ।
सा नो मधु प्रियम् दुहाम् अथो उक्षतु वर्चसा ॥ ७ ॥

The divine forces sleeplessly and ceaselessly protect the Earth who gives to the world all that she has; Let the Earth yield us honey and all that is dear to us and then saturate us with grandeur. 7.

या अर्णवे अधि सलिलं अग्रे आसीत्, यां मायाभिः अन्वचरन् मनोषिणः ।
यस्या हृदयं परमे व्योमन् सत्येन आवृतम् अमृतस्य पृथिव्याः ।
सा नो भूमिः त्विषिम् बलं राष्ट्रे दधातु उत्तमे ॥ ८ ॥

The Earth was in a quasi—liquid state in the beginning of creation surrounded as she was by ocean in all directions. This was followed by the skilful (divine forces), by various devices and (she came to the present solid state). The immortal heart of the Earth covered with the Truth rests in the highest firmament. Let the Earth instal us in state (government) of splendour, strength, and highest good. 8.

यस्यां आपः परिचराः समानीः अहोरात्रे अप्रमादं क्षरन्ति ।
सा नो भूमिः भूरिधारा पयः दुहाम् अथो उक्षतु वर्चसा ॥ ९ ॥

The Earth whereupon the waters spread everywhere in the form of wells, lakes, and rivers, and flow without cessation equally everywhere, day and night; let that Earth with abundant streams, also of milk, may now saturate us with grandeur. 9.

याम् अश्विनौ अमिमाताम् विष्णुः यस्याम् विचक्रमे ।
इन्द्रो याम् चक्रे आत्मने अनमित्रां शचीपतिः ।
सा नो भूमिः विमृजताम् माता पुत्राय मे पयः ॥ १० ॥

The Earth who is measured by day and night in whom the

sun overstrides her movements, who has been rendered free from enemies by Indra—the Lord of Action, let that Earth release us water and milk as the mother does to her children. 10.

गिरयः ते पर्वताः हिमवन्तः हिरण्यं ते पृथिवीं स्योनम् अस्तु ।
बभ्रुः कृष्णं रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीं इन्द्रगुप्ताम् ।
अजीतः अहतः अक्षतः अहम् अध्यष्ठां पृथिवीम् अहम् ॥ ११ ॥

O Earth ! Let thy hills, snowy mountains and forests be pleasant; let me unconquered, unwounded, and uninjured—stay on and inhabit the Earth protected by Indra—the Lord of Supreme Strength, the Earth of multiple hues and colours— brown, black and red, the Earth who is steady and spread far and wide. 11.

यत् ते मध्यं पृथिवी यत् च नभ्यं याः ते ऊर्जः तन्वः संवभूवुः ।
तासु नः धेहि अभि नः पवस्व माता भूमि पुत्रः अहम् पृथिव्याः ।
पर्जन्यः पिता स उ नः पिपतु ॥ १२ ॥

O Earth! whatever thou containest in thyself, in the centre of thyself, whatever grows out of thyself— from out of thy body— set us in those surroundings. O Earth! purify us. O Earth; thou art my Mother, I am thy son. The cloud that drenches the Earth with rain so that there be plenty of growth is my Father. Let him also protect us. 12.

यस्यां वेदिं परिग्रहन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्मणः ।
यस्यां मीयन्ते स्वरवः पृथिव्यां ऊर्ध्वाः शुक्लाः आहुत्याः पुरस्तात् ।
सा नो भूमिः वर्धद् वर्धयमाना ॥ १३ ॥

The Earth on whom, the experts in all skills, surround and enclose the sacrificial altar; the Earth on whom the skilful extended the Yajnya far and wide; on whom they set up according to measurement posts high and bright before the beginning of oblations; let that Earth increasingly make us great. 13.

यः नः द्वेषत् पृथिवी यः पृतन्याद् यः अभिदासात् मनसा यः बध्नेन ।
तं नः भूमेः पृथिव्यां वर्धयमाना ॥ १४ ॥

PRITHIVI SUKTA

5

Whosoever hates us, O Earth; whosoever marches armies against us, whosoever tries to destroy us in mind or tries to kill us in body, O Earth exterminate him for us, because you act before the other acts. 14.

त्वत् जाताः त्वयि चरन्ति मर्त्याः, त्वं विमर्षि द्विपदः चतुष्पदः ।
 तव इमे पृथिवी पंच मानवाः, येभ्यः ज्योतिः अमृतम् मर्त्येभ्यः ।
 उद्यन् सूर्यः रश्मिभिः आतनीति ॥ १५ ॥

All mortals—bipeds and quadrupeds—are born of thee move about on thee. Thou bearest them and sustainest them. O Earth; all these manifold mortals for whom the rising sun with his ray extends his immortal light are thine. 15.

तोः नः प्रजाः सं दुहेताम् समग्राः वाचः मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

Let the united voice of all the creatures yield one thing for all of us; O Earth; give us sweetness of life, like the sweetness of honey. 16.

विश्वस्वं, मातरम् औषधीनाम्, ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ।
 शिवां स्योनाम् अनु चरेम विश्वंहा ॥ १७ ॥

The Earth owns all; she is the progenitor of medicinal herbs that heal; though rotating she is fixed; she is maintained by the basic principles that uphold society; she administers to our well-being; she is so pleasant. On the Earth we move about who has the potentiality even to destroy all that exists upon her. 17.

महत् संधैस्थं, महती बभूविथ, महान् वेगः एज्युः वेपयुः ते ।
 महान् इन्द्रः रक्षति अप्रमादम् । सा नो भूमे प्ररोचय
 हिरण्यस्य इव सन्दृशि, ना नः द्विक्षतं कश्चन ॥ १८ ॥

O Earth; great is thy expanse, and great thou becometh. Great is thy force, great trembling and great quaking. Only the greatness of Indra—the Almighty Supreme Being—working ceaselessly can protect thee under these conditions. O Earth; make us shine with the shineness of gold and bless us so that none may hate

The devotee, seeing the vastness of the Earth, and she being fixed and stationary inspite of being shaken, off and on by earthquakes, is lost in the admiration of the Lord Indra—the Almighty Supreme Being—who can work such a miracle as upholding the stupendously vast Earth in empty space without falling and going to pieces. It is the poet's imagination where physics feels shy to tread.

A Prayer

ओं३म्, विश्वानि देव सवितुर्दुरितानि परासुव ।
यद्वभद्रं तन्न आमुव ॥ य० ३०/३

Oh Lord God, Creator of the universe (and Source of all great power), of Holiest nature (and dispenser of true happiness), be gracious, we beseech Thee, to dispel all our miseries (vices and evil propensities), and to bestow upon us what is good, (such as virtuous tendencies, inclination to do benevolent deeds, and a righteous disposition).

Science and Spirituality

Dr. B. D. Dhawan

Science primarily deals with the unveiling of the hidden depths or secrets of the physical nature. In other words, it is basically concerned with an in-depth study of disciplines relating to instrumental values. It is also real knowledge and not error or falsehood. It aims at knowledge of the highest reality even though in a partial or imperfect manner. On the contrary, Spirituality or Spiritual Science explores the mystery enveloping around the Imperishable Being and its supreme objective is to understand the nature of the supreme good.

2. In fact, religion, as such, constitutes the lower aspect of Spirituality and can, in no way, be called the Science of Religion. Basically speaking, religion has two phases or stages—lower and higher. In Sanskrit, the former is called as 'Matam' and the latter as 'Tattavam'. 'Matam' means an opinion, thought or a belief while 'Tattavam' signifies truth or reality. The lower stage is merely ethnical and pertains to a specified racial, linguistic or any other such group. All our so-called religions like Hinduism, Mohammedanism, Christianity etc. fall within this category. This, in fact, represents only the Socio-political aspect of religion and remains far down below the realm of Spirituality.
3. Critical enquiry into the validity of any thing makes our approach

essentially scientific. In India, the great seers and thinkers have always not only themselves delved into the real aspect of the Supreme Truth; but also encouraged any such rational and well based enquiry so much so that even the wisdom contained in our oldest and age-old respected scripture called Veda has never been accepted on its face value. Ethnical religion or 'Matam', without 'Tattavam' (the basic Truth) leads to often seen experienced violence, bigotry, riots etc. Hence, Spirituality, par excellence, does warrant ignoring of mere Opinions (Matam) and fundamentally encourages exploration of Real Truth. This methodology inherently constitutes scientific investigation and critical scrutiny. The same has always held ground in India ever since the inception of the Veda nearly five thousand years ago.

4. Essentially speaking, the scope of science as such is restricted to the physical phenomena and the knowledge based on physical data. Last answer to all physical investigation in the world is that a 'particular factum is not known'. The physical science has its obvious limitations and through its agency, the man can both destroy the world as well as save it, if he so desires. However, in utter contrast to the physical world profound dimensions do remain for exploration within the human being himself. The upanishadic seers turned their search light of investigation on the inner self of man which is beyond the physical level. These rishis, therefore, focussed their penetrating thought so as to gain insight into the true nature of man which in fact, constitutes his superconscious Being. There can definitely be a non-physical science as well— a science based on fact that can be scrutinized on the basis of truth. In any scientific study, there is possibly no scope for laying down any preconceived dogmas. It is under this basic concept that we, the Indians, have even scrutinised the Vedas so as to have a real comprehension about the Imperishable Being. Sri Rama Krishna Paramhansa, therefore, rightly said that the Vedas do not contain God; but they only supply information about God. The Mundakopānishad (I. 1. 5.) also, inter-alia, unequivocally lays down that all the Vedas constitute lower knowledge or 'Apra Vidya'. It is only through the higher knowledge or 'Pra Vidya' that attainment of the knowledge of the 'undecaying person' becomes possible. Thus, self-realization is not attainable from books; but by our own experience and search. Knowledge of the Self within us is very subtle and fundamentally a truth

hiding in the man himself; but much beyond all the sensory level. Ipso-facto, the positive sciences have no authority in the super-sensual field of experience. They over-reach themselves when they pronounce Judgements on subjects like soul and God. They may, and often are, competent to provide hints and suggestions; but the enquiry itself is the concern of another science, the science of religion or spirituality as such. As religion, this science discovers the truths of the inner world and fosters the same discovery by others. As philosophy, it synthesizes this science of the inner world with other sciences of the outer world, to present a unified vision of total reality, and to impart to human life and character depth of faith and vision alongwith breadth of outlook and sympathy.

5. A belief is true if it has stood, and can always stand, the test of experience, and not because it has been said by man or written in a book. The essential spiritual truths possess universal validity as they are verifiable by all men. Such truths are far different from the private beliefs of an individual or a group, a sect or a church; held with all, emotional intensity and projected for other people's acceptance with equal fervour. Such beliefs cannot claim 'the greatest reward' because they have not paid the heaviest penalty' involved in being subjected to the rigorous scrutiny of reason and being thrown open to universal verification. Thus, personal experience or Anubhava is the test of religion (Anubhava 'vasanam iti dharmah).
6. Behind every religion, there is at least one truth. Choosing of a particular religious philosophy is just like choosing a food of your taste and liking from a dining table on which a number of dishes of various kinds have been laid out. We cannot say that dishes which do not meet our taste are poisonous and thus condemnable. In fact, the science of food is nutrition. So long as any particular type of food suits us and gives the requisite calorific nutrition, that food is good enough. Similarly religion or spirituality moulds and formulates our character and originality. Thus, the scientific dimension of religion in us is as to how far, we are spiritualistic or have recorded positive spiritual growth. Fundamentally speaking, man is both mortal and also infinite based on a finite human foundation. This surmise is fortified by the following Vedic pronouncements:—

(i) Srvantu Visve amrtasya putrah,..... (Rv.x.13.1; Yv. XI.5)

"We are all the off-springs of the self-same Immortal Being."

(ii) Veda ham etam puruḥrmi mahantam.

Aditya-varṇam tamasah paraṣtat.

Tam evam vidvan iha' mrtah bhavati.

Na'nyah pantha Vidyate' yanaya.

(III. 13. 2)

This stanza also occurs in the Taittiriya Aranyaka (III. 12. 16.) earlier and Svetasvatara Upanishad-III. 8. with minor variations.

"I know this Great Person of golden hue, who is beyond the periphery of ignorance. Only by knowing Him, one can transcend death. There is no other path leading to the attainment of liberation."

(iii) Yo savasau puruṣah, so' ham asmi.

(Isa Up.16)

"He who is yonder, yonder Person that also am I"

(iv) Atmanam ced vijaniyad ayam asmiti puruṣah.

Bṛhad-āraṇyaka Upanishad vi.4.12

7. 'We must experience that we are really the very self, and that we are neither the bodily nor the sensuous, nor the intellectual, nor the emotional vestures; that we are in our essential nature entirely identical with the pure Self.'

The above stanzas do amply bring out that the Man, in his inherent nature, is infinite though he perceives himself finite when he looks through his physical organism. Man, the unknown, has infinite dimensions. Thus, the science of religion does envisage his immense spiritual growth. Various kinds of sacramental rituals undertaken by us are only useful if we grow—spiritually as a baby grows physically from the time of its birth till he attains full youth. We must, therefore, have a penetrating peep unto ourselves and question ourselves if at all we have grown spiritually through the passing by of years

and years of our precious, but all the same, strictly limited span of life. For growing spiritually, universal love for all creatures has supreme value. A true spiritual aspirant should permit his love for his fellow beings to go beyond his physical, ethnical, racial and spatial limitations. To attain to the dizzy heights of Atmaic experience, the aspirant must cross over all physical bounds or restrictions. Our physical frame is only the base and not our master. We should, not permit this horse to ride on us. Rather, we should, very appropriately, ride the horse. Thus, in the final analysis, the science of religion does envisage our spiritual growth, fulfilment of ultimate and supreme objectives of life, expansive attitude, universal love, feeling one with millions and millions of our fellow beings. "Love thy neighbour as thyself" should become a living faith and a practical entity in our life. Iposo-facto, ethical and moral values have vast dimensions in the form of human evolution culminating in perfect psycho-social fulfilment of basic human objectives. The science of human possibilities essentially goes much beyond the psychic and intellectual levels. We must grow from our intellectual to spiritual heights so that we may not remain only as learned vultures with a vigilant eye focussed on mundane gains or the meat below. As our organs, the mind, intellect are subtler than the body, similarly our psyche or the soul is subtler than all of them. In fact, the Atam in us constitutes, in a way, the nuclear energy in man. This spiritual energy in us can definitely control and overcome the base feelings of hatred, violence, greed, anger, lust, delusion, ego etc. Let us, therefore, cultivate an earnest determination in us to rise to our supramental existence. The upanishads do point out that God is more manifest in the soul of man than in world outside. They therefore, demand a conversion of the spirit on itself or the inversion of the natural outward orientation of our consciousness, so as to lead a life of introversion, perfect catharsis from sins, a spirit of humbleness and a life of tranquility, truth, penance, insight and right pursuits.

8. All this seems evidently difficult so long as we are hesitant and fearful to develop the faith unto us that metaphysically upright life is uniquely superior to the life of action. As soon as this conviction lands on us, we start enjoying such a sublime life as a child riding a horse starts enjoying the ride, the moment he

gives up the fear and learns the art of horse-riding. Thus, the science of religion and the physical sciences have essentially a complementary character. Both inculcate a ceaseless pursuit of truth. Hence, we must infuse into our lives a combination of the basic spirit of both the physical as well as spiritual sciences. In case, we shall do so, we are bound to soon discover in ourselves tremendous spiritual energy. Our approach to spirituality should, therefore, necessarily and fundamentally be sincere, purposeful and rational. The Absolute Truth is one, but the approaches are different as very pertinently been stated in the Rig Veda (1.164.46) in the following words :

Ekm sad vipra bahudha vadanti

(A verse with similar significance is found in Yajur Veda-32.1.)

"O God : though you have always been one, the sages have called you by many names."

* * *

Religion and Mental Health

Dr. V. N. Rao *

R. Parathasarthy *

Religion plays an important role in day to day life. The process of human growth and development - birth, entry to the school, puberty, occupational life, marriage, mothering, fathering, child bearing, old age and death - is inextricably intertwined, with certain elements of religion. In fact, in most of the Indian families, the values, beliefs, rituals, and other activities pertaining to religion determine the course of daily activities of living.

The food habits, dressing, personal hygiene, social life and family expectations are coloured by one's religion. Religious doctrines and epics contribute significantly towards the formation of ways of life and goals in life, considering all permeating nature of religion in human life, the health professionals, specially, the mental health scientists need to have dispassionate analysis of the impact of the forces of religion on one's mind and body, health and ill-health, harmony and disharmony and happiness and unhappiness.

A lot is said and written about illnesses both physical and mental. In addition to other factors, they emphasize on the role

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played by superstitious beliefs, unhealthy notions about religion, excessive emphasise on religious rituals and wastage of human resources in certain religious ceremonies and functions in the process of causation, perpetuation and determination, of mental health problems. No doubt, these factors could be proved by scientifically validated studies. But, it is important to note the commonality underlying these important factors is misuse/misinterpretation/misunderstanding of the elements of religion by human beings. To use the modern analogy, the scientific discoveries and inventions, for example, atomic energy, can be used or misused. There is no point in finding fault with scientific work. Similarly, religious values can be misunderstood and misquoted. In such cases, devastating results are inevitable. But the proper understanding and practice of religion leads to positive outcome.

That is a convergence of the findings of the modern researches in regard to mental health aspects and the great truths propounded in our ancient literature. To explain this, one can take the issue of level of expectations in human life. The modern literature on mental health has to its credit, a lot of scientific studies to prove that "Unrealistic expectations" always lead to mental health problems. It may be from parents, employees, teachers, partner, or anybody connected with individual's life. Even a cursory glance at the research studies in mental health reveal that children, adolescents, adults and old people cause multifarious problems to themselves as well as others. Because of unreasonable expectations, some become anxious, some become depressed and some others get mentally upset. These mental aberrations have the roots in excessive desire, pathological attachments, never ending and ever increasing expectations. Based on these studies, the mental health approach to the parents and others is, "do not entertain unreasonable expectations". This is one of the many examples taken for this purpose.

The scientific truth is well emphasised and explained in our scriptures. No religion tells to expect too much of others. For instance, Bhagavat Gita, goes to the extent of advocating the fact that "nishkama karma" is the real means to Happiness. Man should be engaged in useful activities. He should never be idle. But the moment he expects the fruits of actions, he sows the seeds of frustration, rejection, disappointment and dejection in life. Like this,

many instances can be quoted from other religions also. The point to be arrived at here is that "the ways to promote our Happiness are well brought out in our religious literature". What is required is identification of these values, simplification of the message, propagation of truth and making these truths as part of life.

Similarly, too much attachment to anybody or anything is found to create mental health problem in our life. It may be too much desire for material things or family members/relatives/friends. In the event of loss or death, it produces immense feelings of manual "aches and pains". This has been proved by different studies conducted in Western and Indian settings. The therapeutic approach followed in mental health is based on above said principles and accordingly, the clients are advised to suitably give up the excessive attachments. When one goes through the religious literature, this truth becomes evident. Buddhism goes to the extent of propagating that "desire is the root cause of human sufferings". The guilt ridden mind produces hallucinations, delusions and illusions in the day to day world. It is easy to arrive at this observation, if one makes an attempt to go through the Case Records of the mental patients. It is interesting to note that scriptures always emphasize that the people should keep themselves free from evil thoughts and guilt feelings. If such things are not kept away, it will slowly "swallow" the man. This is what happens in Psychiatry. The people filled with guilt feelings go into inextricable depression, often entertain suicidal ideas and commit suicide occasionally. Even, otherwise, his inner fear pricks him so much that he almost dies everyday psychologically.

Many of our views are shared and shaped by religious beliefs and practices. Whether one is vegetarian or non-vegetarian is determined by religious practices. Similarly, if one's religious belief gives him additional strength to mental faculties, he feels secured and confident in facing the realities of life. The critical moments in life - utter failures, disappointments and dejections, unexpected losses and death of loved ones need not create the feelings of pessimism and helplessness, if one feels the invisible support of the Almighty.

These are all some of the parallels that could be drawn between the truth depicted in religious writings and findings of the mental health scientists. In fact, mental health education in its real sense,

will be nearer to moral education which alone will pave way for prevention of many of our deviant thinking, feelings and actions, promotion of joy and happiness, development of helping nature and noble ideas in our minds. True religion and its preachings and practices will become the sole means of achieving peace, tranquility and heights of happiness in our life.

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Identity of Three Systems of Hindu Philosophy based on Vedas

— S. V. Ganapati

The Vedas were the earliest contributions to a knowledge of the world, its source and sustenance. They do not have the appearance of an enquiry, as the later six darsanas have, where the mind attempts to find the source of its experiences and knowledge. On the other hand, they are the inspired utterances of rishis of yore who intuitively assumed a Supreme intelligent presence who initiated and guided the destinies of the world.

This traditional knowledge was disseminated orally through long periods of time and at some stages these utterances were given effect to in the shape of yagna rituals. The Brahmanas understood the Vedas as enjoining such rituals and followed their faith accordingly. This blind mechanical routine, although accompanied by sacred meaningful mantras, did not appeal to a section of the thinking people, which resulted in stressing the knowledge part of the Vedas in the shape of Aranyakas and Upanishads.

Still later when Buddhism, considered by some as an atheistic concept, had captured the imagination of the people of India and

had also spread to near and far east countries and then, in course of time, had degenerated to utterances of some slogans as a mark of faith, a fresh impetus was given to the revival of Vedic faith by Gandapada and his disciple Govindapada, who gave a concise interpretation of the Vedas and Upanishads in the form of Brahma Sutras. These laid the foundation for the three systems of faith from the three great exponents Sankara, Ramanuja and Madhava.

Sankara's advaita interpretation of the Vedas i.e., "not two realities but one", does not deny the miniature aspect of the Supreme Being as man, through whom alone his own presence is revealed. He reveals the world to the creatures through their sense-organs as perceptions by illuminating them, which we call individual consciousness or Atma, Soul, or also "I". This "I" however is not the differentiating entity "Mind". The latter is just an adjunct of "I" which is an individual aspect of the collective "I's". Anyhow, man, strung like a bead to a chain like "I", is not denied, whether considered is part of a whole or as a separate one.

Ramanuja came several centuries later by which time a section of the people was ripe for a change in faith, in the natural course, gave a twist to the advaita concept, that God and man represented a sort of duality or qualified monism. Earlier the Alvas of South India poured forth their praises to God in their pasurams, as the sole male principle, all others man or woman being conceived as the female principle. Subject and object i.e. God and his manifestations stands in this eternal relationship.

Ramanuja is the greatest social reformer of modern times. Out of his compassion to the masses of people and zeal to uplift them, he announced the secret mantra "Narayana" meaning that the man is the vehicle of God from the house tops, ignoring the warning of his guru and literally breaking his word to him, not to divulge the sacred mantra. He then pacified his Guru by telling him that it was better for one man to court any consequence, if only a large mass of people would be redeemed. This attitude endeared him to the hearts of the people.

Madhava, a strict orthodox brahmin appeared a century or so later and gave a further twist to the concept of the relationship between God and man, by declaring that they are two realities, as

must go together for all time. The one cannot get on without the other. Then why not bluntly call a spade "Spade".

We see then that all the three schools admit of a Supreme intelligence and his manifestation as man. The difference in the concepts or interpretation arises only in *naming* the relationship between them. The advaita school prefers to call man a miniature of the Lord. The Visishtadvaita school chooses to see the male-female principle embodied in them. The dvaita school sees them as master and servant. There are no fundamental differences among the three faiths for arguing. Finally we must also realise that the differing ideas come to us from one and the same God giving us the freedom to accept any one of them.

Translation of Poetry : Principles and Problems

Dr. Ravi S. Varma *

Introduction :

Translation of a literary work is a difficult art because ideas can be translated but not the words and their associations, but the translation of such works is as old as original authorship and has a history as honourable and as complex as that of any other branch of literature. Translation of poetry is all the more elusive because a poem is an amalgamation of ideas, feelings, colour, expression and style. To Victor Hugo a translation in verse seems something absurd and impossible. Heine condemns it as strawplaiting sunbeams. But we must remember all translation is a compromise — the effort to be literal and an effort to be idiomatic. It is a kind of illusion and that translation is the best in which the illusion is most complete and the idiom least suggestive of translation. The prime merit of a translation is faithfulness which is achieved by the wedding of words and thought. It need not be literal and exact but must

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attempt at capturing the spirit of original. In the words of Tytler a good translation is one in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work.

In this paper we propose to discuss some principles of translation of poetical works and the problems involved in the process.

The Principles

The principles of translation are heterogeneous and no universally accepted principles exist because the persons competent and capable of formulating them have not seen eye to eye in this matter. However, Tytler's 'An Essay on the Principles of Translation' is the first work which systematically discusses the principles of translation of poetry. He enunciates the following three principles :

(i) The translation should give a complete transcript of the ideas of the original work;

(ii) The style and manner of writing should be of the same character with that of the original;

and

(iii) The translation should have all the ease of original composition.

To be able to give a complete transcript of the ideas of the original work, the translator must have an equal command of the two languages, better if he is more proficient in the target language. A word in one language seldom has a precise equivalent in another one; therefore, the translator should endeavour to enter the spirit of the original rather than render word for word for in that case the result will be uncouth. He should also refrain from altering anything in order or wording for then he will be departing from the function of a translator. Ben Jonson's translation of Ovid's *Metamorphoses* and Fanshawe's translation of *Pastor Fido* meticulously follow this principle. They read like the original. Praising the latter, Sir John Denham says :

They but preserve the ashes, thou the flame
True to his sense, but truer to his fame.

The second principle stresses the need for absorbing the style of the original because forgoing the style for the sake of exact rendering of the idea of the original is not acceptable to many. In poetry words, meter and style contribute to the perfection of the poetic emotion and it is difficult to render them in another language. It is why Dr. Johnson says that poetry cannot be translated. Voltaire also holds the same view and asks 'can you translate music ? But poetry has been translated because those who cannot approach the original feel amply rewarded with a near substitute. The translator should carefully reconstruct the spirit of poetry in another language. He can take some liberty in conveying the sense but need not paraphrase it in prose because a prose translation of poetry is most absurd. It is better if the translator himself is a poet in his own language and endeavours not only to say what his poet has said, but to say it as he has said it, Matthew Arnold has rightly said that the style is the expression of the nobility of the poet's character, as the matter is the expression of the richness of his mind. The translator, therefore, should aim to retain every peculiarity of the original, so far as he is able, with the greater care the more foreign it may happen to be so that it may never be forgotten that he is imitating and imitating in a different material. The translator's first duty is a historical one to be faithful. The translator should produce more or less the same effect and give the same delight which the reading of work in original language would afford any reader familiar with the foreign language. And this peculiar effect of a poet resides in his manner and movement and not in his words taken separately. The translator, therefore, is expected to express the poetic transfusion of a poetic spirit and the ideas and images of the original from one language to another in a form perfectly adapted to the new social and cultural contexts. The translation should correspond with the original in the strength of rhythmic structure, in force of expression, in musical modulation, and in mastery of language-the external character of the verse-as well as the rare interior qualities of imagination and of spiritual discernment.

Tytler's third principle says that the translation should have all the ease of original composition. It is a very difficult task, consi-

dering the constraints under which a translator has to work. He is not allowed to copy the touches of the original, yet is required by touches of his own, to produce a perfect resemblance. It is much like dancing on ropes with fettered legs. To accomplish this difficult task of fidelity with ease; he must adopt the very soul of his author which must speak through his own organs.

Emphasising the same point Matthew Arnold advises the translator to establish a union with his original; and this union takes place when the mist that stands between the translator and the alien modes of thinking, speaking and feeling gives place to a pure transparency. If a translator fails to do this he is likely to present the original through a distorting medium or exhibit him in a garb that is unsuitable to his character. For the sake of maintaining ease and facility of the original Fitzgerald suggests that the translator must recast the original into his own likeness. The live dog is better than the dead lion.

The Problems :

All translation presents problems which the translator has to resolve satisfactorily if he wishes to pass muster; but translation of poetry where the content and the form are inextricably mingled is a veritable challenge which calls forth an exceptional calibre and talent.

Poetry arouses emotions and enjoys a place of prestige among the literary genres, so more creative genius is expected of translator. The problems it presents are multi-dimensional and multi-layered. They involve contact of two languages, the poetic sensibility of the translator, poetic excellence of the original and its creative transference. In this process the translator unconsciously projects his own personality in the translated work. In a way he pours his own wine into the original wares. The translation reflects his genius, craft and personality. This can be seen in the three translations of Homer by Dryden, Pope and Cowper. Rubaiyats of Omar Khayyam have been rendered into Hindi by Keshav Prasad Pathak, Maithilisharan Gupta, Bachchan and Sumitranandan Pant but they widely differ in the choice of diction and the texture of the poem. Compare the following English and Hindi translations

of one of Basho's Japanese Hai Ku :

- (i) The ancient pond
A frog jumps in
The sound of water—Donald Cone
- (ii) There is the old pond
Lo, into it jumps a frog
Hark, water's music - I. J. Bryn
- (iii) The old pond
A frog jumps in
The sound of the water - B lyth
- (iv) Breaking the silence
of an ancient pond
A frog jumps into water
A deep resonance - Nobrayuki Yuasa
(It deiates too much from the original and
is tantamount to its paraphrase.)

- (a) ताल पुराना
कूदा दादुर
..... गुडुप

(Later on he replaced the third line by पानी का स्वर
but the earlier version remains more effective)

- (b) ताल पुराना निर्वाक—
जल थर थर - गहर
मेंढक की उबाक ।-

—Aditya Pratap Singh

- (c) औह, पुराना गड्ढा—
और पानी की अवाज
जबकि मेंढक उसमें उछाल मारता है ।

— Dr. Bharat Singh Upadhyaya

- (d) पुराना ताल
मेंढक कूदता है
पानी की आवाज । -

— Satya Bhushan Verma

We cannot approach poetry objectively, the subjective element is bound to come and this affects the quality of the translation. As a connoisseur the translator decodes and interprets a poem, absorbs its message and then codifies it in his own language in his own manner. Shelley feels that the original poem just supplies the need (or the central idea) to the translator who invests it with a stem, branches, foliage and fruit from out of his own creative imagination. Dryden calls it imitation. Here the translation becomes a recreation of the original. And as a creative artist the translator has to search for appropriate means to faithfully communicate the spirit of the original poet and vicariously undergo the same experience. His success depends on the degree of assimilation he achieves. He must give a poem for a poem based on the ideas of original.

Poetic language presents another problem because it is marked by imagery, witticism, conceits, splendour, symbolic nuances, and is often suggestive and allegorical. It is difficult to preserve all these niceties of language in translation. The translator must have a keen critical insight and must make a through-going comparative study of the two languages. To reproduce the imagery of the original, he carefully selects words which arouse the same reaction in the reader as the original. Sometimes he translates the imagery literally and at others expresses it as a simile. He may also convey the sense in the target language, if the above means do not come in handy.

Jagdish Savita's translation of Dr. Sudhesh's Hindi poem is nearer the original and yet preserves all the nuances of the language :

बाज़ कबूतर
और कबूतर बाज़ बने हैं
रातों रात
अब शिकार के नियम
अचानक बदल गए हैं ।

— Dr. Sudhesh

Overnight
The hawks turned doves

And the doves hawks
Overnight
The rules of the game
Underwent matomorphosis — Jagdish Savita.

(Here the phrsaes have been used very artistically)

Translation in a related language is far simpler ; eg :

वह चिड़िया
जो बनाती थी नीड़
प्रति वर्ष मेरे घर में
इस बार गई कहाँ ?

— Ajeet Kumar

has been translated into Punjabi by Bina Gautam as :

ओ चिड़ी
जड़ी बनांदी सी घोंसला
हर साल मेरे घर विच
ऐस बारी गई कित्थे ?

In U.S.S.R. and China this problem has been solved by the cooperation of a poet/translator and a linguist explains the literal meaning, structure, rhythm and rhyme of the poem and also supplies necessary back ground details. Then the poet makes the translation in his language.

Figures of speech, rhythm and Lyricism also present a problem. However, some translators have been endowed with such fine sensibility that they have beautifully copied them in their translations. Ram Chandra Shukla has translated Arnold's *Light of Asia* under the title '*Buddha Charita*' and has used the same figures of speech as the original and yet his translation reads as an original composition. Mahavir Prasad Dwivedi has used the same metre in his translation of Sanskrit works. Fitzgerald also has successfully maintained the rhythm and lyricism of the original using the same meter. In his *Rubaiyats* the first, the second and the third lines rhyme together and all the four lines of the quatrain have an equal number

of syllables. But those are rather exceptions. Generally the metrical translation makes a farce of the original and a rhymed translation is often ridiculous. Very often the translator uses blank verse for his translation because here he can follow the structure, the rhythm and the pauses of the original without slavishly copying its metrical structure. In this English translation of *Gitanjali*, Tagore has used poetic prose instead of rhymed verse of the original Bengali.

Language is a culture-bound phenomenon. If the two languages have different cultural backgrounds, the translator has to face yet another problem. A word exists in the cultural and historical perspective of the users and a whole tradition is associated with it. Culture lends special signification to words which can be discovered only by extensive reading and critical attention. It is very difficult to find an exact equivalent of a word in another language which has a different cultural background. Here the translator has to explain the cultural significance of such a word in a footnote. Religious custom and ceremonies, poetic fancies, mythological allusions, archtypal images and philosophical concepts also pose a similar problem. In his English translation of Anantamurty's Kannada novel *Sanskar*, Prof. Ramanujam has not used this word even once, but has translated it as 'culture', 'discipline', 'history' or 'rite' depending upon the context.

The translator has to face two more problems. How far is he free to add something to the original text by way of explanation? Should he imitate the obscurity or ambiguity of the original to be faithful to it? Regarding the first problem Tytler categorically says that if "The superadded idea shall have the most necessary connection with the original thought and actually increase its force", the translator can do so. He also permits him to cut off any idea which is only an accessory and not a principal clause or sentence. Here a translator may exercise his judgement and assume the role of an original. As a rule nothing of real moment be omitted and the additions must be as insignificant as possible, and should in no way obstruct the continuity of the poem.

In the following quatrain, Fitzgerald has omitted the expression 'Paradise where the houries reside and grape wine is good' which appears in Khayyam's original poem and has added

'glories' of this world', but this change does not diminish the value of the translation :

Some for the Glories of this world; and some
Sigh for the Prophet's Paradise to come
Ah, take the Cash, and let the Credit go
Nor heed the rumble of a distant Drum !

In another rubaiyat —

But helpless Pieces of the Game he plays
Upon this chequer — board of Nights and Days,
Hither and thither moves, and checks and slays
And one by one back in the closet lays.

He has beautifully used the imagery of a game of chess instead of a game of puppets of the original.

In his translation of D. H. Lawrence's short poem 'The Breath of Life'. Dinakar has added the following lines :

हरियाली से भरी कोई नर्म टहनी
जिस पर पावक का फूल खिला होता है ।

They do not in any way obstruct the flow of the ideas but enhance the beauty of the Hindi translation.

As for the second problem, Tytler says, 'To imitate the obscurity or ambiguity of the original is a fault. Where the meaning of an author is doubtful, and where more than one meaning can be given to the same passage or expression, the translator is called upon to exercise his judgement and to select the meaning which is most consonant to the train of thought in the whole passage, or to the author's usual mode of thinking, and of expressing himself.

Style of a poet presents another problem in the translation of poetry. Indifference towards style is considered a lapse on the part of the translator. Pope is guilty of this lapse in his translation of Homer. He has used English heroic couplets instead of Homer's hexameters and his language is often hyperbolic. This prompted Bentlay to remark, 'It is a pretty poem. Mr. Pope, but you must not call it Homer'. If the translator deviates from the style of the

original but may also render it too vague and obscure to understand. In the hands of an undiscerning translator the grand style of the original becomes heavy and formal, the elevated swells into bombast, the lively froths up into the petulant and the simple degenerates into childish and insipid. Copying the style of the original and keeping the spirit and sense intact in translation involves creative activity of the highest calibre supported by long practice.

Psychology plays a much greater part in moulding a translator's attitude and consequently his translation. The translator should override the psychological pressure of the original and should not hesitate to excell him, if possible. Fitzgerald, who immortalised Omar Khayyam seems to be over-awed by him when he says, 'all such lyrics require a better poet than I am, to set forth them in English'. National character and peculiarities of a nation's mental make-up unwillingly influence the work of the translator. Omar Khayyam was a metaphysician, an astronomer and mathematician and a moralist held in high esteem. He was an intellectual of high order and a nationalist who loved his culture and history. But Fitzgerald's translation of his Rubaiyats paints him as a hedonist and a debauch sunk in his cups'.

Lastly, we would like to allude to the problem of translations made from secondary texts i.e. translations of translations. Most of the Hindi translations of European literature have been made through English. Naturally, this must have aggravated the losses, shifts and distortions which are so inevitable in translation. But we have no means of verifying how far they might have deviated from the original unless the translations are made direct from those languages.

We may point out a misconception from which most people suffer viz. that a poet can be a good translator of his own works but this is not always the case. In his English translation of Gitanjali, Tagore has replaced certain poems of the bengali edition by the original English ones because he finds them untranslatable.

Dr. Sarojini Pritam has translated her own short satirical poem from Hindi into English but feels that in translation the humour changes into sneer and sense and satire both disappear e.g.,

प्यार अन्धा होता है इसलिए
नेत्रदान कीजिए ।

Love is blind
Donate eyes
for the benefit of mankind.

Agyaya has also translated some of his poems from Hindi into English. Bina Srivastava has compared his English translation of

मैंने देखा, एक बून्द
(I saw a drop) with the original in Hindi and comments that the English translation falls short at the levels of sound, texture, choice of diction and symbolic nuances.

The English equivalents blur the philosophical implication of the original Hindi poem.

I quote below two Hindi translations of the following quatrains :

For long in her sepeation I did weep
And emptied out my eyes large and deep
The cozy company I used to keep
Use no more when I woke from sleep.

(a) वक्त के साथ हो गए सहारा
ये नयन थे सरोवरों जैसे
जो कभी तेरे साथ थे गुजरे
दिन थे वे मोर के परो जैसे ।

(b) तुम्हारे विरह में आँसू बहाते
सूख गई ये गहरी आँखें
छूट गया मधु आंचल तुम्हारा
खुली जब नींद से भारी आँखें ।

Version (a) is by the poet Suresh Singal himself and version (b) is by the writer of this paper. I leave up to you to judge the merit of the two versions.

Conclusion

In this paper we have discussed some principles and problems of translation of poetry. We have also suggested solutions of these problems but we must remember that it is not the words but their associations, their echoes that make a poem. The elegance and splendour of the poetic language is bound to be lost in the process of translation. Denham rightly says that 'Poetry is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate'. Translation of poetry is indeed a very complex activity and to penetrate the original to its depths from all points of view is an imperative necessity for the translator. He has to absorb not only its content but also its form, and has to feel and live in all its specific references. He must also have a flair of inspiration for interpreting it in another language. The translation is a parallel recreation of the original or literary resurrection as Ezra Pound calls it.

But we would like to stress that translation is one of the most significant channels and forms through which inter-literary process finds expression. A good translation takes us a very long way and often helps great works to be created.

Conclusion

Four Aspects of Positive Psychotherapy For World Peace (Transcultural Aspects)

Nossrat Peseschkian *

Summary

The aim of this article is to define the human qualities and conflict areas as well as the concrete rules which guide daily social life. What type of conflicts is at the root of the problems we have with ourselves, our intimates and the people around us ?

Positive Psychotherapy encompasses the family of the patient and is not a one-to-one doctor-patient relationship. This approach, which stresses the importance of self-help, is suitable, in my view, for both American - European patients and those from other cultural and economic systems, which create problems on the political and also on the interpersonal and emotional levels. The four aspects of Positive Psychotherapy promotes a sense of self-worth, obviates the

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need for expressing hostility and guarantees a Compassionate social conscience - all prerequisites of world unity and world peace : Let us be like the lines that lead to the center of a circle - uniting there, and not like parallel lines, which never join. (Wisdom)

How can we help the patient to see things from another angle ? One way to mobilize the patient's resources, instead of persistently working over old problems, is to make use of fables and sayings, which can be introduced by the therapist as 'counter-concepts'.

Many fables, parables, allegories, sayings and proverbs facilitate a mental and emotional change of attitude by virtue of their figurative language, which stimulates not only logical thinking, but also fantasy, intuition and creativity. Fables have always played a role in education, self-help and popular psychology.

This realization led me to include metaphorical thought as well as mythological stories and fables as aids to understanding in the therapeutic process.

An Oriental Story for the Positive Process :

A Middle East King had a frightening dream. He dreamt that all his teeth fell out, one after the other. Very upset about this, he summoned his dream interpreter. The man listened with great concern to the king's account of his dream, and said to him : "Your Majesty, I have bad news for you. Just as you lost all your teeth, you will lose all of your family, one after the other." This sad interpretation kindled the king's rage. The dream interpreter, who had nothing better to say, was thrown in jail at the king's command. Then the king summoned a different dream interpreter. This one heard him tell the dream and then said : "Your Majesty, I have good news for you. You will become older than all of your family. You will outlive them all." The king rejoiced and rewarded him richly for saying this. But the courtiers were very surprised. "You really did not say anything different than your poor predecessor. But why was he punished while you received a reward ?" they asked. The lucky dream interpreter replied, "you are right. We both interpreted

the dream in the same way. But it is not a question of what you say, but also how you say it."

In order to understand observed behaviour, we need background information in use as a yardstick for later judgement. This means it is necessary to take into consideration the transcultural conditions as well as the conditions which in the personal history of the patient, first gave his behaviour a meaning.

Over the last fifteen years, I have developed a new concept of psychotherapy and self education which has been developed from a transcultural point of view. In Germany or north America when you meet someone the greeting ceremony begins with the question : "How are you ?" The answer : "Thank you, very well !" which means, if I am healthy and I am well everything is alright. In the same situation in the orient one asks : "How are you, how is your wife and your children ?" It means, if my family is well everything is well, and I feel well. In Kenya, when they meet, the Masai greet each other with the words : "I hope your cattle is well." In Germany and United States usually people have depressions because of their isolation and lack of contact. In the Orient people become sick and depressed because they have excessive contact.

This does not mean that one model is better than the other, but that they complement each other with regard to the totality of human experience. The transcultural aspect provides a more extensive alternative interpretation. According to the cultural and historical evaluation, an illness or a symptom can be given different significance.

Examples of medical terms and some views of illness

Behavior/ concept	West	East
Illness	'When a person is sick, he'd like to have rest. He is visited by few people. Visits are also	Here, when a person gets sick, the bed is installed in the living-room. The sick person is the center of attention and

Table Cont.

	perceived as social control.	is visited by many family members, relatives and friends. For visitors to stay away would be seen as an affront and lack of sympathy.
Leisure time	"When my husband comes home, the food has to be ready. Then he sits down in front of the TV and drinks his beer, then goes to bed and reads his newspaper !"	"My husband relaxes best when he chats with guests. Therefore, my main job is to serve the guests in the evening."

In my work I had tried to explain the universal significance of transcultural aspect, to systematize the contents of the transcultural problems, and to show its significance for the development of conflicts. With this aspect in mind I also has another aim, namely to develop a concept for conflict-centered therapy. Different psychotherapeutic methods can be integrated into this short-term therapy according to the indications. Furthermore, I wanted to unite the wisdom and intuitive thinking of the Orient with the new psychotherapeutic knowledge of the Occident.

The transcultural approach colours the whole of positive psychotherapy. Part of my work involves investigating the relationship between culture and disease and between cultural concepts in eighteen different cultural groups.

[A] Why Social Psychiatry must be transcultural ?

We human beings have in the past seventy-five years killed about 105 million people, people whose names we have never known.

With people in the industrialized countries, this somatic-psychosocial relationship finds expression in the famous deadly sins

of civilization, the risk factors. The following five factors have a share of the responsibility for the origination and development of psychological and psychosomatic diseases, especially the so-called diseases of civilization : alcohol, intoxicants and drugs; smoking; overweight; sedentariness and emotional stress (anxiety and inner tensions).

It is the effect of a new development that national, ethnic, and cultural groups open themselves to the outer world, i.e., towards other transcultural problems. They can therefore be reduced to two basic problems :

1. What is it that all men have in common ?
2. By what do they differ ?

In its original meaning the word positive (Latin *positum*) refers to the factual, the given. The "givens" are not necessarily conflicts and disorders, but can also be the capabilities that each person carries within him. In therapy we are interested primarily in Man's capacity for self-help and his ability to deal with conflict.

The four ways of dealing with conflict enable us to gain access to the previously held ideas about the illness. If we study the onesided ways people try to handle their conflicts, we can interpret them as limited ways of dealing with reality. This interpretation gives us a model that can help us control and broaden the person's range of reactions to reality.

In Positive Psychotherapy, the patient gives up his old role as the patient and becomes aware of the possibilities available to him for self-help. The positive process allows us to accentuate the common grounds for under-standing within the family and thus to produce a basis for the therapy. This then enables us to deal with the family disorders in a systematic way.

We want to deal with the various possibilities for grasping these conflict contents. We want to show how they influence the conflict dynamic. Although these methods are not dependent on one particular therapeutic arrangement, their focus is found in positive psychotherapy.

[B] The Positive Conception of Man

The relationship of man to his environment is not static, it is dynamic and, therefore, always changing. His interaction with the environment changes it, and these changes have reactive effects on him.

Medical-psychological and psychiatric terms are not used without regard for what is involved. They must be understood in terms of the theories and scientific concepts, which created them and they are part of the history of these theories. A term used in connection with its theory acquires a meaning which presupposes knowledge of theoretical premises involved, as well as of the possible diagnoses and therapeutic measures. In order to understand the word "superego" it is necessary to be familiar with at least the basic principles of psychoanalysis. To understand the meaning of "support," in psychotherapy, some knowledge of the theory of learning and its application in behavioural therapy is required.

[C] Transcultural Aspects of the Positive Psychotherapy

I have tried to examine the behaviour and conflicts of patients from view points which were somewhat unconventional. The motivation for starting this new method may have been that I am.

Personally, in a transcultural situation. What occupied my mind most of all, was the prejudice, particularly in religions, that I experienced very closely in Iran. As Baha'is, we were always caught in the middle between our schoolmates and professors. This led me later to start thinking about the relationship of the various religions and also how people are related to one another.

From these aspects, my attention was drawn to the meaning of social standards for the socialization as well as for the development of interhuman and intrapsychic conflicts.

[D] Hypotheses

Four Forms of Dealing with Conflict

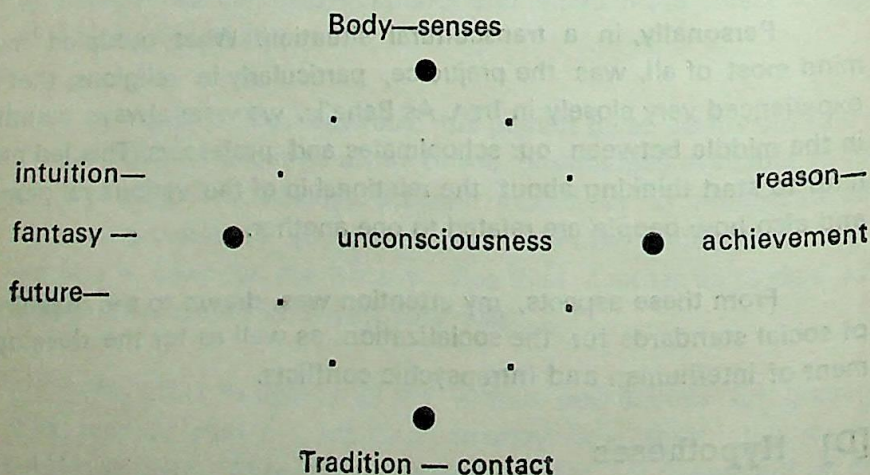
The changes taking place in the world today, no longer permit

a family to act as if it were a closed group which needed to heed only its own rules. From the closed world view of earlier times, a new more open world has emerged. This makes the trans-cultural point of view a foundation for outer personal relationships.

In therapy, we are interested primarily in man's capacity for self-help and his ability to deal with conflict. This process prepares the patient and his environment to deal with existing problems in more effective ways.

Despite all cultural and social differences and the uniqueness of each individual, we can observe that all people rely on four methods for dealing with their conflicts. When we have a problem, feel upset, burdened or misunderstood, live in constant tension, or see no meaning in our lives, we can express these difficulties in the following four ways. These four ways are also linked to our four ways of learning and knowing. They enable us to see how man perceives himself and his environment and in what way reality is tested.

1. Body (by means of the senses)
2. Achievement (by means of reason)
3. Contact (by means of tradition)
4. Fantasy (by means of intuition)



Four Forms of Dealing with Conflict

FOUR ASPECTS OF

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*[b] Official Records - Controls**1. Body / Senses*

In the foreground stands the body-ego feeling. How does one perceive his body ? How does one experience the various sensory impressions and the information coming from the environment ? Conflicts are dealt with psychologically and psychosomatically.

Physical reactions to conflicts are : physical activity (involvement in sports or the contrary to take things easy); sleep ("Over-sleep your conflicts" – sleep disorder); eating (gluttony, eating when you're unhappy, - refusing to eat, anorexia nervosa); sex (playing Don Juan. nymphomania - aversion to sex), disorders in bodily functions and psychosomatic reactions : "Every time I get upset because my husband is late, I get a headache."

Questions regarding the First Area for Dealing with Conflict

What physical complaint do you have ? Which parts of your body are involved ?

How do you judge your appearance ?

Do you regard your body as friend or foe ?

Is it important to you that your partner be good - looking ?

Which of the five senses have the most meaning for you ?

With which part of your body do you react when you are angry ?

How does your partner (family) react when you are sick ?

How do illness affect your view of life and your attitudes about the future ?

Does your family place a lot of importance on good appearance, athletic activities and physical health ?

Who carressed, kissed and was tender with you ?

Did you have to keep going even if you were sick ?

2. *Achievement (season)*

This dimension is especially important in industrial society, particularly in the American-European cultural circle. It includes the way the norms of achievement are defined and incorporated into one's self-concept. Thought and reason make it possible to solve problems in a systematic, conscious way, and to optimize achievement. Two opposing conflict reactions are possible :

- (a) escape into work;
- (b) escape from the demands of achievement. Typical symptoms are problems of self-esteem excessive demands, stress reactions, fear of failure, difficulty with concentration, and deficit symptoms like pension neurosis, apathy, and fear of success, etc.

Questions regarding the Second Area for Dealing with Conflict

What are you most interested in ? (physical, intellectual, artistic activities, administration tasks, etc.

Is it easy for you to acknowledge the achievement of your spouse and children ?

When you assess a person, how important is his intelligence ?

Do you feel comfortable when you don't have something to do ?

Which of your parents placed more importance on achievement ?

Which of your family members played with you ?

How were you punished when you made a mistake ?

What activities would you like to be doing ? Are you satisfied with your career ?

Did your parents tell you, why you were supposed to do something ?

3. *Contact (Tradition)*

This area comprises the ability to develop and maintain rela-

tionship : to oneself, partner, family, other people, groups, social classes and foreign cultural circles; relationships to animals, plants and things. Patterns of social behaviour are characterized by individual experiences and by tradition. Our possibilities for forming contacts and the socially acquired criteria that govern them: One expects his partner to show e.g. politeness, honesty, justice, order, activity in certain areas of interest, etc., and one seeks partners who match these criteria in some way.

One can withdraw from the group, distance himself from people who upset him. He feels inhibited, avoids social gatherings and other opportunities to get together with people. The symptoms are : inhibitions, unconscious need to cling to someone, fear of someone, fear of contact, prejudices, autism. etc.

Questions regarding the Third Area for Dealing with conflict

Contact :

Who of you prefers to invite company to your house ?

What would be more likely to prevent you from having company. the expense, the fact that guests mess up your house, that guests are a lot of work ?

How do you feel when you are with a lot of people at a party ?

Do you adhere to family (religious, political) traditions ?

Are you particularly concerned about what other people could say ?

Which of your parents was more sociable ?

Did you have many friends when you were a child, or were you more isolated ?

Did your parents place a lot of importance on good behavior and politeness ?

4. *Fantasy (Intuition)*

A further means of awareness is what is poetically called the language of religion it is referred to as inspiration, and in psychology it is known as intuition or intuitive judgement. In this connection intuition seems related to the psychic process of the dream or fantasy-processes which can also represent a way of dealing with problems and conflicts. One can react to conflicts by activating one's fantasy-by fantasizing about a solution, by imagining the desired results, by picturing that the antagonist is punished or even killed.

Intuition and fantasy go beyond the immediate reality and can encompass everything we describe as the meaning of activity, the meaning of life, desire, ideas about the future and utopia. Philosophies and religions enter into the capacity for intuition fantasy and thereby establish connections to a more distant future.

Man's longing for the unknown- we purposely formulate it in these vague terms because it can have a different shape for each person and each situation- has led to the fact that through-out all of world history it has spoken to the founders of religions. The Symptoms are: Extreme fantasies, alienation from reality, suicide fantasies, sexual illusions, fears, compulsions, delusions, and paranoia.

Questions regarding the Fourth Area for Dealing with Conflicts

Who of you places more importance on fantasy ?

What are your preoccupations in your fantasies : the body (sex, sleep, sports), career (sucess, failure) contact with other people, the future (wishes, utopias, philosophies, religion ?)

Do you like to cling to the past ?

Do you sometimes think about how your life would be with a different spouse, a different profession ?

Do you like to think about the future ? Do you enjoy reading utopian literature ?

Have you ever toyed with the idea of committing suicide ?

If you could change place with someone for a week, who would you choose to be ? Why ?

Which of your family members had more understanding for your fantasies and daydreams ?

What relationship do you have to art (painting, music, literature) Do you do any painting ? What do your pictures express ?

Which parent put more emphasis on religious and philosophical questions ?

Which religious and philosophical concepts did your parents represent ?

Did your parents agree on religious and philosophical questions ?

Did your parents have trouble with the rest of the world because of their religious and philosophical concepts ? which parent prayed ? which one prayed with you ?

Who was concerned about life after death, the meaning of life, the essence of God, etc ? What did these questions mean for you ?

What was your parent's goal in life ? What is your goal ?

How do religious and philosophical concepts influence you as far as child rearing, choice of spouse and relationship where other people are concerned ?

Are you interested in religious, political or scientific problems ?

Do you belong to religious group or a political party ?

How do you get along with members of other faiths and representatives of other philosophic persuasions ?

Are you reoccupied with death and life after death ?

(Provide examples for your answers.)

We disregard the conflicted area and deal with those things which seem most capable of development.

This procedure goes along with our positive point of view. A verbal image, which I once used in connection with an achievement problem will illustrate how we proceed :

The four areas are like a rider who, motivated to achieve (Achievement) strives for a goal (Fantasy). To reach that goal, he needs a good horse that is well taken care of (body); in case he gets thrown from the horse, he needs sides to help him get up just one area, e.g. the rider, but must pay attention to all the areas involved.

In this way, we can depict both individual styles for dealing with conflict, as well as styles, which are typical of a small group. Even reactions within an entire culture can be studied this way.

Conclusion

In my observations I have found that in Europe and North America, the areas "body" and "achievement" are generally in the foreground, whereas in the Mideast, there is a tendency to emphasize "body" "contact", and "fantasy". Despite this tendency each person experiences the world in his own way and develops a reaction pattern that matches his personality.

The concrete family situation makes the question about the four areas a highly explosive one. The existing problem takes on a "real character merely because of the presence of the "perpetrator", the spouse, children, parents. It is no longer a matter of "imaginary" parents, as is the problem of transference in psychoanalysis. Instead, the problems can be directed right to the person involved. This process becomes even more complex when several generations are included in the therapy, such as grandparents.

To be sure, man has potential access to all the possibilities for dealing with conflict, but his concepts allow him to take up only a few of them, thus blocking access to the other forms for dealing with the conflicts. In large part the therapeutic task involves making these concepts conscious and available. The therapist seeks to uncover their psychodynamic backgrounds and provide easier access to the previously undifferentiated capabilities.

Working with the instruments of Positive Psychotherapy is in this sense a way to open up the preconscious and the unconscious.

The four fields dealing with the conflict can help the therapist by pointing to maior aspects of the disorder. Often these aspects are not seen by the machinery of organic-medical diagnosis and therapy.

Planing and Research

The process of making the questioner started in 1974 with 600 persons, 250 patients were from medical and psychological clinics, 350 persons were not under psychotherapeutical treatment.

In both groups the questions were divided between both sexes, half for males and the other half of females. 20% of the questions were designed for different age groups. The age groups were 14-19, 20-29, 30-39, 40-49, 50 and older.

The first question was : Is there any relationship between the four fields of dealing with conflict and the social norms (actual capabilities) ?

The second question was : Are there any apparent differences between the groups of patients and the non patients participating in the experiment ?

The result was that there are great differences between the two groups of patients and the non patients. The differences were staticly examined, based on the Q-technique in the "Covariation Chart" of Cattell, 1952, and Thurstone and Chave (1929, in: Edwards, 1957). In result of the experiment we are encouraged to have a questioner which is representative of all necessary criteria.

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The Geeta and W. B. Yeats

*Dr. R. L. Varshney **

Penned by Ved Vyas, the Bhagvad Geeta, Voice of Lord Krishna, is thematically, thoughtfully, structurally and spiritually a great book. It is the eternal Ganga that has purified the hearts of the teeming millions of humanity. Whereas the influences of the Bible is mostly limited to the West, the Geeta has influenced both the hemispheres deeply and elaborately. It is a book that has influenced the general public and the intellectuals alike. It is the sacred stream full of the waters of emotions and intellect. When one reads the Geeta the dust of sorrow is removed; the mind gets solace and satisfaction, peace and eternal bliss. Besides its religious and spiritual value, the Geeta has tremendous literary value. It is the song of life, nay of eternal life; it removes from our hearts the fear of death, anxiety of sorrow and tranquillizes utmost. Its language, its style, its melody, its mantric effect, its ability to elevate, its capacity to detach man from the mundance and the material, its moral influence and its character — building quality are unique. It is a book that should be read above creeds and sects : it is a book of universal knowledge and wisdom. It has also been

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regarded as a book of salvation and ecstasy.

The Geeta teaches that man should perform all his duties without a desire for the result; he should treat alike sorrow and pleasure, profit and loss, defeat and victory. Soul is immortal, and body is mortal. Death does not kill the spirit because the spirit remains alive even after death which is just like changing clothes. A man who controls his senses and has a stable mind, may realize God. A man involving himself in desires and sensuous pleasures becomes a slave of desires, becomes angry when his desires are not fulfilled anger generates unwisdom, lack of wisdom destroys memory and intelligence, and a man who loses intelligence and wisdom reaches his doom very soon. A man who controls his mind can get peace which destroys all sorrow.

The Bhagvad Geeta also teaches that God can be attained through *Karmayoga* also. The 'Karmayoga, means fulfilment of one's duties without predetermined notions of result, by controlling one's mind and senses and by observing detachment, by abandoning selfishness and other vices, and by having a pure conscience. Attachment and desire lead to the path of sin. People who have minds free from anger, desires, passions, prejudices and other vices attain God. The world of *maya* includes earth, water, fire, air, sky, mind, ego and intellect.

The Geeta also says that God is the creator, preserver and destroyer of the world, and He is above and over all distinctions and descriptions. God is omniscient, omnipotent and omnipresent. God can be seen and realized with the help of the divine eye.

All these notions and ideas and teachings of the Geeta make it a book, not merely of the Hindus, but of all human beings. The philosophy of the Geeta is so universal and wide that it has influenced people all over the world. W.B. Yeats also was influenced by the Geeta not as a devout believer or Hindu but as an intellectual and poet-philosopher. Even in his middle age he wrote :

The imaginative writer differs from the saint in that he identifies himself — to that neglect of his own soul, alas ! — with the soul of the world, and frees himself from all that is impermanent in that soul, an ascetic not of women and wine

but of the newspapers. That which is permanent in the soul of the world, on the other hand, the great passions that trouble all and have but a brief recurring life of flower and seed in any man, is the renunciation of the saint, who seeks not an eternal art but his own eternity. (W. B. Yeats, "The Two Kinds of Asceticism," Collected Works, Vol. VIII).

Yeats was influenced by the Vedantic philosophy. Quite early in his career he came into contact with Mohini Chatterjee and was profoundly influenced by Indian thought. His acquaintance with purohit Swami after 1931 furthered his knowledge of and interest in the Upanishads, and Yeats himself wanted to produce a European Geeta. For this purpose he studied Sanskrit and Indian scriptures. Yeats' tryst with India was that of a lover. He used to call India "the other Ireland". His first spiritual encounter with India took place when he was only 22. He came into contact with Mohini Chatterjee, who had gone to Dublin to preach theosophy. Chatterjee was also a Vedantist and had observed the thought-patterns of Shankaracharya. He felt that Walter Pater's ideas accorded well with those of Shankara. Chatterjee's assertion that 'art for art's sake was the only sinless doctrine' must have struck a responsive chord in the psyche of W. B. Yeats. Mohini Chatterjee's impact on Yeats was deep. In his *Autobiographies* Yeats says : "It was my first meeting with a philosophy that confirmed my vague speculations and seemed to me logical and boundless." He also recorded his impressions in an essay entitled 'The way of wisdom' which was published in 1900. Yeats says that Mohini Chatterjee was a handsome young man with "the typical face of a Christ" and his thoughts were "a flight into the heart of truth".

Yeats' escape to the "lake isle of Innisfree" or to Byzantium is like Arjuna's escape from the struggle and strife of life. In a short poem written during the thirties, Yeats says :

I asked if I should pray,
But the Brahmin said
'Pray for nothing, say
Every night in bad,
"I have been a king,
I have been a slave.

Nor is there any thing,
 Fool, rascal, knave,
 That I have not been
 And yet upon my breast
 A myriad heads have lain"
 That he might set at rest
 A boy's turbulent days.

Yeats' tryst with India was also through the Theosophical Society and also through some Sanskrit plays which he had read through Monier William's translation. *Abhijnan Shakuntalam* had a powerful fascination for him. Addressing the Indian students at Oxford in 1918, Yeats said that "he had steeped himself in the translations of Sanskrit plays and to assimilate in his writings whatever in them seemed valuable and congenial." Another encounter with India took place when Yeats was introduced by Rothenstien to Rabindranath Tagore. He read Tagore's translation of his Bengali lyrics from *Gitanjali* and was immediately captivated by the voice of a civilisation which had intellect and emotion in perfect harmony. Yeats wrote an introduction to *Gitanjali* which was partially an essence of the Geeta. Indeed, Yeats was so much 'enchanted' by the lyrics of *Gitanjali* that for several weeks he kept a copy of the book in his pocket.

In 1931 Yeats met an Indian mystic whom he came to like immensely. Purohit Swami impressed Yeats by his simplicity and saintly nature. Purohit Swami's guru, Bhagwan Sri Hamsa' was the head of an Ashram in Lewasa (Maharashtra) and had sent Purohit Swami to Europe to preach the gospel of Indian mysticism. Purohit Swami had with him a translation of the *Bhagwad Geeta* and the ten principal Upanishads. It was T. Sturge Moore who introduced the Swami to Yeats. Yeats persuaded Faber and Faber to publish Purohit Swami's translation of the *Bhagwad Geeta*. This encounter gave Yeats an opportunity to read the *Geeta* and the Ten Principal Upanishads. Later on he wrote an elaborate introduction to the *Ten Principal Upanishads* and allowed his name to occur as one of the translators. He also introduced the western readers to Purohit Swami's translation of Patanjali's *Aphorisms of Yoga*. "The terrain of Indian philosophy was a familiar ground for Yeats where he could

move with ease and a sense of belonging".

Since Yeats had studied a great deal of magic, astronomy, theology, Plato, Plotinus, occultism and Christianity, the influence of the Geet got mixed up, but it has never blurred by any other influence. His early work includes three poems on Indian themes, and the Indian landscapes of these poems are alive, with the life of one spirit enveloping the universe and this faith remains an integral part of his poetry up to the very end. This conviction is voiced forcefully and clearly in the *Indian Upon God* :

I passed a little further on, and heard, a peacock say,
Who made the grace and made the worms and made my
feathers gay,
He is a monstrous peacock, and he waveth all the night
His languid tail above us, its with myriad spots of light.

The note of the Geeta is further struck in the Byzantium poems. In these poems he has mixed Plato, Plotinus and the Geeta. In *Sailing to Byzantium* he says :

O sages standing in God's holy fire
As in the gold mosaic of a wall,
Come from the holy fire, perne in a gyre,
And be the singing masters of my soul.
Consume my heart away; sick with desire
And fastened to a dying animal
It knows not what it is, and gather me
Into the artifice of eternity.

In *A Dialogue of Self and Soul*, the poet's soul says :

Think of ancestral night that can,
If but imagination scorn the earth
And intellect its wandering
To this and that and t' other thing,
Deliver from the crime of death and birth.

The impact of Indian thought is quite deep on the above quoted and the lines quoted below :

Such fulness in that quarter overflows
And falls into the basin of the mind
That man is stricken deaf and dumb and blind.
For intellect no longer knows
Is from the Ought, or Knower from the Known —
That is to say, ascends to Heaven;

x

x

x

The belief in the immortality of soul is stressed in Yeats' poetry again and again. At one place Yeats declares :

I proclaim that there is
Among birds or beasts or men,
One that is perfect or at peace

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x

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All that could run or leap or swim
Whether is would, water and cloud,
Acclaiming, proclaiming, declaiming Him."

The immortality, constancy and unchanging condition of the soul is stressed by the poet in yet another poem, *Under Ben Bulbin*, where he says :

Many times man lives and dies
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In *The Twoer* the poet very explicitly declares his faith :

And I declare my faith :
I mock Plotinus' thought
And cry in Plato's teeth,
Death and life were not
Till man made up the whole
Made lock, stock and barrel
Out of his bitter soul,
Ape, sun and moon and star, all
And further add to that
That, being dead, we rise
Dream and so create
Translunar Paradise.

* * *

The Crux of Causality

*Dr. Harsh Narain**

Hegel contends that the hackneyed rubric, *nihilo ex nihil fit*, nothing comes out of nothing, is either tautological or question-begging. 'In it is to be seen either only the empty tautology : nothing is nothing; or, if *becoming* is supposed to possess an actual meaning in it, then, since from *nothing* only *nothing* becomes, the proposition does not in fact contain *becoming*, for in it nothing remains nothing. Becoming implies that nothing does not remain nothing but passes into its other, into being.'¹ The rubric does sound tautological. On analysis it boils down to this, Nothing is Nothing. It also begs the question, for it implies the argument, 'If "Becoming" exists, it must exist either in "Being" or in "Nothing". But "Becoming" cannot exist in "Being"; neither can it exist in "Nothing". Therefore, it cannot exist at all.'² The conclusion must follow, if the major premise tacitly assumes the very point to be proved. Becoming is a transition from Nothing to Being, and this point is conveniently left out of account by the rubric under consideration. This is what Hegel seems to suggest.

Taking one's cue from Hegel, One might be tempted to maintain that Becoming is as much, as fundamental, and as ultimate a fact as Being and Nothing and that Becoming is no more difficult

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to explain than Being and Nothing. This Hegel does not say but should be in a position to say.

Let us try to tackle this issue. There are here three facts for our consideration : Being, Nothing, and Becoming. Barring exceptions, such as the positive expressions like 'adam' and 'fuqdan' for Nothing in Arabic, we have original, positive verbal expressions for Being only, Nothing and Becoming being expressed by expressions derived from the original ones. We say, God is. To negate God, we say, God is not, by simply adding the negative particle 'not' to the affirmative 'is'. In Urdu, Persian, and Arabic, we can easily oppose 'Khuda/Allah mafqud hai' (God is not) to 'Khuda/Allah mawjud hai' (God is). But this facility is not available in most of the other languages.

This is because we directly know only being : Nothing and Becoming we know only indirectly, by derivation from Being. This being so, logically speaking, we had better say 'Thing-no' than 'Nothing'. 'Thing' must come before being negated, before 'Nothing'. Likewise, a thing must BE before BECOMING. The order of letters in 'Becoming' is logical : first 'be' then 'come'.

But this state of affairs must not delude us into believing that Being is an original fact and Nothing merely derivative, logically constructed. This will be clear in the sequel. The case of Becoming is different, however. This, too, we shall see later,

We are inclined to hold that Hegel is not right in denouncing the rubric under consideration. The rubric appears to purport to be a negative statement of the law of sufficient reason. As Schopenhauer suggests, 'the principle of sufficient reason appears as the law of causality or the principle of sufficient reason of becoming, and it is through it that all objects which present themselves in perception are bound together through the changes of their states'.³ So, the law of Becoming is nothing but the law of sufficient reason as applied to the external world, nothing but the law of sufficient reason of becoming. Schopenhauer has essayed the task of demonstrating three more applications of the law of sufficient reason,⁴ with which we are not concerned here, however.

Of course, if Becoming is a transition from Nothing to Being,

the fact of transition has to be explained. According to the law of identity, Being is Being and Nothing is Nothing: How can the one *become* what it is not ? That is the question.

Apparently, there is no Becoming, no creation, so far as substance is concerned. (I see no more harm in employing the words substance and quality than in employing such words as table and chair, which are much cruder.) No substance is known to have come into existence out of sheer non-existence. But we do find apparently altogether new qualities succeeding old ones. Water, for instance, is far from deducible in its wholeness, comprehending all its qualities, from hydrogen and oxygen that combine to produce it.

Whence this even restricted qualitative novelty ? Why is it that out of the combination of oxygen and hydrogen we have water and not milk ? Why should, that is to say, the qualities of only water should emerge then rather than those of milk ?

All causality presupposes emergence, the coming into existence of what did not exist. If the aforesaid rubric is to be taken seriously, all causality, hence all emergence, consequently all novelty, and, in the last analysis, all change will have to be dismissed as merely illusory. Being and Nothing will remain the only fundamental facts, Becoming enjoying at best a derivative status, and that, too, only subjectively. If Nothing cannot pass into Being, there is no Becoming, save as subjectively regarded.

So, Nothing is a necessary factor in causation. But Nothing has to annul itself, to commit suicide, to make Becoming possible. That way, novelty is a must for causality.

If all novelty is denied in causality and it is argued that water supervenient upon mixture of hydrogen and oxygen in a given proportion is nothing new but that it existed all the time in the two elements in a potential state, the question will arise whether there is any difference between potential water and actual water. That is to say, does the actual water possess something which is absent from potential water ? If the reply is in the negative, there will be no difference between actual and potential water. If, on the other hand, the reply is in the affirmative, it would mean recognition of the fact of novelty in causality. If, again, it is urged that it is water

rather than milk which results from the mixture of hydrogen and oxygen in the given proportion because of the fact that the two elements have the capacity of producing water alone and that capacity means what a thing must do in given circumstances, the position is hardly any better. If the mixture gives birth to water because it must, what is the 'why' of the 'must'? Why, that is to say, must the mixture do what it does do? It is obvious that, if this argumentation is carried to its logical extreme, it is bound to lead to the fantastic conclusion that actual water, as also all other emergents, had been in existence from all eternity. Likewise, it can also be shown that it will remain in existence for all time to come. And the position would in the last analysis boil down to this that there can be no change under the sun, as to which Shakespeare would exclaim :

If there be nothing new, but that which is
Hath been before, how our brains beguiled
Which, labouring for invention, bear amiss
The second burden of a former child.

There are those who maintain that we do not know anything in its entirety. Ist unknown qualities far outweigh its known ones. What we take to be new qualities are not really new qualities but newly manifested old qualities, at bottom. Hence emergence is manifestation, neither more nor less. Hence, they conclude, there is nothing new under the sun, and yet there is causation. But the question is; Has manifestation added anything to the previous state of affairs or not? If not, there is no difference between manifestation and non-manifestation. If yes, at least the manifestation is new. Hence, they aver, Becoming must be regarded as a cooperative enterprise between existence and no-existence, Being and Nothing. Hegel is right in the assertion that Becoming (fit) supervenes upon the interaction of Being and Nothing. Becoming is neither Being nor Nothing, but both rolled into one.

The foregoing considerations will give an idea of how difficult it is to account for the emergence of new qualities. It is interesting to find a philosopher of Samul Alexander's standing, whose whole thesis is based on the notion of emergence, standing disarmed before this problem: 'Several persons have found fault with me', says Alexander, 'because I do not explain why in the

development of Space-Time as represent it, colours and life, etc., should emerge. Well, that is not my business and further I do not see how it can be anybody's business, except to note the facts and be grateful for them, or at least to put up with them. Many are quite content to say it is God's doing. I should not use their language, because I consider it unscientific, but I agree with the spirit of it. ⁵ Reiterating the point elsewhere, he observes: 'If it is asked by what steps it is that mere motion under the guiding hand of Time leads to the emergence of material complexes of motion which we find in the world of things....., I can only reply that I do not know, and that it is not for the metaphysician to say, in the absence of indications from the physicist himself. The existence of emergent qualities is something to be noted, as some would say, under the compulsion of brute empirical tact, or as I should prefer to say in less harsh terms, to be accepted with the "natural piety" of the investigator. It admits no explanation. ⁶

It is comparatively easy to explain away the apparent novelty in physical causation. The statue is there in stone all the time, but it is perceived only after due chiselling thereof. It was unmanifest and became manifest as a result of the sculptor's activity. Here the question as to the difference between manifestation and non-manifestation, or as to the novelty of the manifestation, is puerile. Manifestation is something foreign to the nature of the thing manifested. It does not affect its being. The statue was all the time there, one could simply not discern it. The sculptor enables the observer to see it. Manifestation concerns the observer, not the thing observed, which remains neutral, unconcerned, unaffected.

Take another example, a piece of chocolate. It is made of cheese, sugar, and butter. Its primary qualities are all borrowed from its components. Its secondary qualities, too, appear, by and large, lent to it by the components. Yet there is a measure of novelty, an element of uniqueness, in the chocolate, which it is far from easy to explain. It may be contended, however, that it is we who impart uniqueness in the piece of chocolate and that otherwise it is nothing but its components. The particular arrangement of its components affects our senses in a new way. This is its uniqueness. It causes us to feel what we did not feel first, to be oblivious of what we could not afford to be oblivious of before. This may be taken to be a rough and ready explanation of the element

of novelty in this case. But does this hold good in other cases of causation ?

As we have already demonstrated, there is an irreducible element of novelty in causation, in Becoming, which eludes our grasp and which we must accept in all humility. Causation or Becoming is a cooperative enterprise between Being and Nothing, is the inexhaustible source of Novelty. In some cases, novelty is to a large extent subjective, but, in others, it is evidently objective.

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Self-reliance and Self-surrender

*Dr. S. C. Mathur **

The title may appear to be some sort of a contradiction, but, in reality, there is no dichotomy between the two i.e., self-reliance and self-surrender. In fact they resemble and can be compared to the first few stage and the last stage of a long journey leading to self-or God-realization. On this long and tortuous adventure into the realms of the spirit, the first few steps have to be taken by the 'Sadhak' himself, thus purifying his mind and heart and making it a fit abode for the advent of the Almighty. First, we have to make ourselves fit instruments for the carrying out of the grand design of the great God by relentless self-effort. If we are prepared to take these initial steps we are sure to be blessed with God's grace which will help us in our onward march. The great God will not remain then a more detached observer (upadrashta) but will become (anumanta) also i.e., our helper and supporter in our endeavours.

It is a matter of common experience that nothing in this world can be attained without hard work or labour. There is a

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famous saying 'Shraman Vina na kimapi sadhyam' i.e. without effort nothing can be achieved. In Srimad Bhagwad Gita, especially in the earlier chapters, Lord Krishna has emphasized on the need for self reliance and self-effort. The Gita gives a clarion call to all of us to arise from our slumber, inertia and apathy and work untiringly for the realization of our goal. Let us always remember the beautifully inspiring words of Katha Upanishad 'uttisthata jagrata prapya Varan nibodhate' (Katha Upanisad I, iii. 14) i.e. Arise and awake and approaching the great ones enlighten yourself. The great Swami Vivekananda has adopted the words of Katha Upanisad thus, 'Arise, awake and stop not till the goal is reached'.

The first important lesson of Srimad Bhagwad Gita to all of us, through the medium of Arjuna, is to attain strength and manliness - vigour and vitality. Again, while enumerating the divine Virtues, Lord Krishna places fearlessness (Abhayam) in the forefront of all virtues. In our upanisads God has been conceived as the very embodiment of 'Abhih' i.e. fearlessness. The Brahadaranyak Upanisad dares to characterize the absolute as the fearless (Abhayam Vai Brahma) [4.4.25] and the one who realizes him becomes fearless himself. It is a matter of common knowledge that a brave and fearless person does not like a coward or a weakling. Let us, therefore, try to ascend slowly but surely and steadily from the state of helplessness to manliness. A truly brave person alone knows how to admire another courageous man. All of us know the story of Alexander the great, and the brave Indian King Porus and, therefore, it need not be repeated here.

It would not be possible for us to understand the true importance and significance of the message of Srimad Bhagwad Gita without first attaining strength and manliness. In the words of a lion and not a mosquito'. It is due to this fact that Lord Krishna, before imparting his message, gives us the tonic of strength - in these memorable verses of the second canto of the Gita.

Kutastva kasmalamidam
Vishne samupasthitam
Anaryaiustam asvargyam
Akirtikaram Arjuna

(Gita, II, 2)

i.e. O Arjuna ! how has this infamous conduct - not practised at any time by the Aryas (that is, by good men), which leads to hell, and which brings into disrepute, entered your mind, in this time of peril.

Lord Krishna further says,

Klaibyam ma sma gamah partha

Naitat tvayyupapadyate

Ksudram hrdayadaurbalyam

Tyaktvottistha parantapa

(Gita, II, 3)

i.e. O Partha be not effeminate (like this); that is not worthy of you. O, (thou) harasser of toes, casting off this base weakness of heart, stand up to fight.

In times of crisis, a man of really strong character does not give way to dejection or hopelessness, on the contrary, he tries to face the situation with all the vigour at his command and finally overcomes it. He does not, under any circumstances, yield to unmanliness or show his effeminate nature. Here in the third verse of the second chapter of the Gita, Lord Krishna has appealed to the sense of self-respect or esteem of Arjuna by telling him 'Naitat tvayyupapadyate ! (It doth- it become you). Modern psychology has proved beyond any shadow of doubt that an appeal to the sense or self-regard or respect of an individual is always the best approach and not that of temptation or fear which leave a permanent scar on the personality of an individual. Lord Krishna, therefore, exhorts Arjuna to leave his faint heartedness and arise and fight the battle of life. 'Tasmat uttistha Kaunteya uddhaya krthiscaya - (Gita, II, 37) i.e., therefore, arise, O Arjuna ! determined on battle'. Lord Krishna further tells him as to how he should fight this battle of life, because, the technique is also equally important. True manhood consists in continuing to perform action life-long, with a disinterested frame of mind- a process by which one gets out of the entanglement of this material world, i.e. from the bondage of birth and death- and attain Him. Buddhi Yoga or the Yoga of enlightened reason enables a person to transcend the three gunas, rise above the dualities and attain the blessed state of a Trigunatita.

Lord Krishna, thus, steadies the wavering and vascillating

mind of Arjuna by this tonic of great strength. First, we must have in our own selves, then only we can have a strong and abiding faith in the great God. The doctrine of self-reliance reaches its acme or culmination in the famous and oft-quoted verse of the sixth chapter of the Gita :

uddhared atmana' tmanam
na'tmanam avasadayet
atmai'va hy atmano bandhur
atmai'va ripur atmanah

(Gita. VI, 5)

i.e. Man should himself bring about his own emancipation, one should not (at any time) discourage oneself; because, every man himself is said to be his own bandhu (that is, helper) or his own enemy.

The doctrine of self-reliance or self-effort is very significant for advancement, in any field or walk of life-both mundane and spiritual. In the field of education self-effort is the key to success. The teacher can only guide or help the student but the basic effort has to come from him. Life would lose all its fun or charm, if every thing is done for us by our elders, parents or teachers. The excitement lies in individuals' attempts at wrestling with a problem. Even if a person makes a sincere and determined effort but does not fully succeed, the purpose is achieved because the important thing is taking part in the race of life and not always winning the medal.

Every one of us possesses tremendous reserves of energy and strength and we must learn to tap those hidden resources. Vedanta teaches us the technique of unfolding and manifestation of those hidden reserves of strength and talents. Secondly, it also teaches us the method of controlling both the outer and the inner forces and, thus, attain true freedom. Creatureliness and helplessness before circumstances does not befit human beings who are endowed with tremendous resources of power and strength by the great God.

This doctrine of self-reliance or self-help which finds its fullest development in Bhagwad Gita has also found its echo in our Smritis, Puranas and folklore. There is a famous saying that Lakshmi

or the Goddess of fortune, comes only to the industrious lion among men (Udyoginam puruṣha-simhan upaiti Lakshmi). The weaklings only depend upon fate or gods or goddesses and cry for their help without making any effort themselves

देव देव आलसी पुकारा

The philosophy of Maluk Das has brought about the ruin and degradation of our country viz.

अजगर करे न चाकरी, पंछी करे न काम ।
दास मलूका कह गये, सबके दाता राम ॥

What is required of us is to forsake our dependence on God and exert ourselves to the best of our ability and capacity. A man can achieve something not simply by desiring for it but by making determined efforts for its realization (Udyamena hi sidhyanti karyani na manorathaih). Vain day-dreamings do not help us at all in the achievement of our objectives.

This initial emphasis on self-effort finds powerful expression in the exhortation of Jesus Christ also. He says, 'Ask, and it shall be given to you, seek, and Ye shall find; knock, and it shall be opened unto you' (Mathew, 7.7). The door of divine 'krpa' will open as soon as we make a sincere effort. It is with this end in view that Swami Vivekananda has laid so much stress on strength and self-reliance. He says in his famous lecture on 'My plan of Campaign'... 'What we want is strength- so believe in yourselves ... Make your nerves strong. What we want is muscles of iron and nerves of steel'. Once we develop our strength and fully tap our inner reserves of power, other things will follow naturally and gracefully, The Great God will strengthen our love and devotion and sraddha and we will start marching towards our goal with undaunted steps. Still a time comes in our spiritual march when we start feeling that our own efforts are not of much avail. It is, only, then that we realize the power and efficacy of prayer and divine krpa.

Just as the fairest of flowers in their full bloom are offered to the Great God for His worship, so we should first fully develop ourselves to Him. The first and foremost thing is to do our allotted duty and then resign or surrender ourselves to God. A true devotee of God always considers himself to be the lowliest of the low and

with this spirit of humility surrenders himself at the lotus feet of the Great God.

Lord Krishna, summing up all his advice, in the last Chapter of the Gita says :

Sarvadarman parityajaya
mam ekam saranam vraja
aham tvad sarvapapebhyo
moksayisyami ma sacah

(Gita, XVIII, 66)

i.e., 'Give up all other religion. and surrender yourself to me alone; I will redeem you from all sin, do not be afraid.'

In the first place, we should fulfil, to the best of our ability and capacity, all our 'dharma's' (duties) and then only renounce them and surrender ourselves to the Great God. The great God assures, through the medium of Arjuna, all men that if they surrender to Him with all love and devotion, they will be ultimately merged with Him.

Manmana bhava madbhakto
Madyoji mam namaskuru
mamevai' syasi satyam te
pratijane priyo' sime

(Gita, XVIII, 65)

i.e., keep your mind fixed on Me, become My devotee, offer sacrifices or worship to Me and offer reverence to Me, (thereby) you will come and be merged in Me; this truth I am imparting to you as an absolute certainty, (because) you are My beloved (devotee).

Thus, we should become an instrument in the hands of the great God and the only sound that should emanate from us must be 'Not I but Thou, Not I but Thou' - Tuhi, Tuhi, Tuhi.

Notificatoin

Summer Institute on Indian Approaches and Techniques of personality Development and Behaviour Modification.

A Summer Institute is going to be held at Gurukula Kangri University Hardwar from 15 to 29 June 1987 on 'Indian approaches and techniques of personality development and behaviour modification' with the following objectives:

- (a) To acquaint Psychology teachers and research scholars regarding various theories of Personality and behaviour modification prevalent in Indian culture.
- (b) To develop understanding regarding Indian methods and techniques of modification.
- (c) To provide a forum for discussion on various aspects of behaviour modification.
- (d) To compile and disseminate Indian thought and material on behaviour modification techniques.
- (e) To develop positive attitude to work scientifically upon Indian concepts and techniques.
- (f) To publish the proceedings of the course.

Those who want to attend this institute should apply to the Director of the institute, Dr. H. G. Singh, Professor, Psychology Deptt., 32 Gurukula Kangri Vishwavidyalaya, Hardwar on the prescribed form obtainable from him and such applications duly recommended and forwarded by the head of the institution, must reach upto May 30, 1987.

The selected candidates shall be informed in due course of time with joining instructions.

Dr. H. G. Singh
Professor, Psychology Deptt.
Director, Summer Institute,
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Hardwar-249404

FORM IV

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|---|---|
| 1. Place of Publication | Hardwar |
| 2. Periodicity of its publication | Quarterly |
| 3. Printer's Name | Om Printers |
| (Whether citizen of India ?) | Yes |
| Address | Neel Khudana,
Jwalapur |
| 4. Publisher's Name | Dr. Virendra Arora |
| (Whether citizen of India ?) | Yes |
| Address | Registrar, Gurukula
Kangri, University,
Hardwar |
| 5. Editor's Name | Dr. H.G. Singh |
| (Whether citizen of India ?) | Yes |
| Address | Professor, 32 Univer-
sity Campus
P.O. Gurukula Kangri
Hardwar |
| 6. Names & addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital. | Gurukula Kangri
Vishwavidyalaya,
Hardwar |

I, Virendra Arora hereby declare that the particulars given above are true to the best of my knowledge and belief.

Virendra Arora
Signature of Publisher

Dated 15-3-87

SCIENCES IN VEDAS

The following News in the Times of India
dated 8-1-87 supports the above theme

Atharva Veda has contributed to Psychology

The Times of India News Service.

BANGALORE, January 7 : Can the Vedas make a contribution to the science of psychology ?

Dr. H.G. Singh, professor, psychology department of the Gurukul Kangri University, Haridwar, thinks they can. In a paper presented at a symposium of the Indian Science Congress here, Dr. Singh makes a case for the "Psychological nature" of the Atharva Veda.

He has pointed out that the Atharva Veda was also called "Atma Veda" which when translated means "knowledge of self" and this, he argued, was a synonym for the word psychology.

Dr. Singh said that the procedure and methodology of the Atharva Veda was basically psychological as it gives primary importance to "Atma" or the psyche. "According to Atharva Veda psychic energy can be lost gained and transferred through various psychic and ritualistic practices. It says that psyche can command and control matter because the two are one and the same.

Dr. Singh pointed out that the Veda propagated the Atharvanic (psychological) and Kaushik (somatogenic) approaches to treat both psychic and somatic disorders. He said the Atharva Veda also applied "manas chikitsa", psychotherapy to cure physical diseases.

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